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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

ADVICE TO STUDENTS OF DIVINITY.

BY DR CHALMERS.

The following is the substance of the counsel addressed by Dr Chalmers to the divinity students in the University of Edinburgh, on their entrance upon their theological studies.

We intend to give some advice to students or theology, as to the mode of prosecuting their inquiries. Zeal and firmness of purpose insure success amid a great variety of arrangement, so that we must be neither too particular, nor too vague; minutiæ are as necessary for a healthy mind as for a healthy body.

1. Study the Scriptures in the vernacular tongue. It might be thought better to study the external evidences first; but we think the *internal* evidences are the most striking, and that the Divine authority of Scripture is no where so evident as in its own pages. We recommend this course, not only for the sake of your piety, but for the sake of your scholarship. But why in our own language?—Because our translation, though not strictly correct, may be more rapidly and frequently read than the Hebrew or Greek. We shall oftener come in contact with the subjects of revelation, and get more familiar with them. Consult references and parallel passages, and you will get on with your studies more quickly. It is by this means that many a cottage peasant becomes better acquainted with Scripture than the most accomplished linguist. Make an analysis of each book, and compare the *prophecies* of the Old Testament with the events of the new, and you will thus be prepared for the delicate criticism in which you will afterwards have to engage, and which might otherwise absorb your whole attention to the neglect of the subject matter. To read at first in the original languages is, for the sake of scholastic pedantry, to burden one study with the labor of others.

2. Study the Scriptures daily in the original languages: master even a few verses in the Hebrew, Greek, and the Septuagint, and in one season you will come to a read chapter in each, with scarcely perceptible trouble; you will get acquainted with the vocables of the languages so as by and by to read them as easily and fluently as the translation. Reiteration leaves traces in the memory not to be obliterated. You will thus become rich in the raw material though not in Scripture criticism. I would hope that among the numbers here, there are a devoted few destined to make real discoveries, and to become the future Griesbaches of Scotland. You are set for the defence of revelation, and, unless skilled in the original languages, infidelity may paralyze you with a quotation. Many, I hope, will not stop at the point I have mentioned, but will find their way to the Latin of the continental theology, and to the Latin and Greek of the Fathers.

3. Study the text books I shall mention as we go along. Here varieties of mind will be evident among you; some having favorite walks which they will prefer. This we cannot forbid, while at the same time we consider a general scholarship indispensable for all. A well-filled library is necessary; and I am glad to find the one we have is so good. The increasing demand for reading is also encouraging; it is the barometer to which I look as indicating your mental progress.

4. My next advice is with respect to composition. We are first to *import* knowledge, then to *export* it. Write daily and colaborately, if only for one hour. Avoid verbiage; do not *multiply*, but *select* your words, and lop off redundancies as you would scatter chaff. In the hands of a writer who adopts these precepts, a multitude of words is not verbiage, because each gives some new view or adds to the effect of the old. There is a splendor in his strength, and a strength in his splendor, because there is weight as well as brightness in the metal. Nothing so fixes and consolidates your views on any subject as this practice. A local habitation in the manuscript seems to give them a local habitation in the mind.

5. With respect to societies for mutual improvement, they are powerful engines for upholding knowledge, and may be turned to the best purposes; but I have serious doubt as to *debating* societies in divinity, and would rather they should be *deliberative*. I do not like special pleading in theology, and prefer inquiry to controversy. It is a mistake to suppose that there is nothing to *say*, because there is nothing to *object*.

In theological societies, it is not fair to set any one to defend the wrong side. It is dangerous to tamper with truth; this is especially to be remembered in writing, for we are not so liable to be *talked* into error as to be *written* into it. I have noticed in controversy, that if a man had only *spoken* an opinion, he might be induced to change it, but if he had *written* in support of it, though only a pamphlet, he was perfectly irreclaimable.

I should like a small society to be formed from the *elite* of the class for the study of Biblical criticism. It is delightful to think of the eminent men in this department sent forth by the English Universities. This is the true heraldry of colleges,—the honors which rest on the brows of their sons,—not the renown of their ancestors.

In these societies some write their speeches beforehand, others try to speak extemporally. Never try to combine both. Either write your speech wholly or not at all; if not, you will break down as did a friend of mine before the House of Commons, although he was well acquainted with his subject. The heavy artillery of written speeches is often effectually aided by the light guns of the extemporaneous speakers. I know of only one in our church who has the faculty of excelling in both, and with him the latter is any thing but a *light* gun. It is to me an enviable faculty, more especially as in a minute or two you are visited with the very thought and expression that would have foiled your opponent, when the opportunity is irrecoverably gone.

6. Give as much time as you can spare to general knowledge. I should like some to outpeer all their fellows, and, conversant with science as with sacredness, to support the cause of religion in the highest literary circles. Theology should be represented in all the styles of the same language, from the dialect of peasants to that of *savans*. I should like you, therefore, to be able to speak so as to be understood by the most illiterate, and at the same time to be so conversant with the current phraseology of literature, as to be acceptable to the most learned. We do not sympathize with the prejudices which some entertain against general knowledge; as if truth brought from one quarter were inimical to that derived from another, and as if one part did not illustrate the other. The parables of the Gospel, and the allusions of Paul to the literature and mythology of the Greeks, are conclusive on this subject. In the Psalms, and the Prophecies, and the book of Job, the sacred writers constantly illustrate invisible by visible objects; and our Saviour does the same when he points to the beautiful lilies of the field, or to the fowls of the air. There is nothing in true poetry inimical to true piety. There is a harmony between the subordination of imagination to reason in the things of sacredness. If a few of the friends of religion were to keep pace with the progress of science, it would be of essential service. It should never be forgotten that the most learned of the Apostles was also the most efficient; and this without detracting any thing from the power of the word, by which the hearts of his hearers were converted Learning is a powerful auxiliary, if it bring the miad and the word into juxta-position; this is illustrated by the translation of the Bible; for though the power is preserved in the word, learning is a necessary part of the process; as without it the word would never have been brought into juxta-position with the mind. While, therefore, learning does not intermeddle, with the *ultimate* step in Christianization, it is all in all in the *preparatory*. The learning of Paul opened to him many channels for promulgating the truth; it secured him attention, so that one king while he spurned his doctrine, could not do it without a compliment to his learning; and another declared himself almost converted by his reasonings. It gained him favor with the centurion, enabled him to speak with an air of confident advice to the captain of the vessel, obtained for him an audience at Athens, and admission into the most polished circles. Longinus places him among the first of orators, and many, we doubt not, would read his works for their own sake. Learning has given us a translation of the Bible, learning guards its purity, and when infidelity speaks as if with authority, what but learning can rebuke heresy? The eloquence of a sermon will not convert, but it may bring the mind within the sphere of the converting influence of the word.

7. With respect to your habits of study, I shall not attempt to lay down the proportion of time to be devoted to the various subjects I have indicated; I have placed them in order of importance, but must leave the rest to yourselves. I should not think it well, if a monotonous and mechanical uniformity prevailed among you; many will rise above the general level, and it belongs to yourselves to determine in what you will obtain the rank of mastership. But I consider it indispensable that each should make a distribution of time for himself, so that each hour may find its fixed and determinate employment; it must not be made a *ramble* but a *routine*. You will thus make ten times the progress, and have hours to spare for recreation. At your age of buoyant hopes, I cannot imagine a more delightful alternative than that of successful study, and the converse of friends, or exhilarating walks.

More is to be expected from laborious mediocrity, than from the erratic efforts of a wayward genius. There may be a harlequin in mind as well as in body, and I always consider him to have been of this character, who boasted that he could throw off a hundred verses while standing on one leg; it is not to such a source as this we are indebted for good poetry. Demosthenes elaborated sentence after sentence, and Newton rose to the heavens by the steps of geometry, and said at the close of his career, that it was only in the habit of patient thinking he was conscious of differing from other men. It is generally thought that men are signalized more by talent than by industry; it is felt to be a vulgarizing of genius to attribute it to any thing but direct inspiration from heaven; they overlook the steady and persevering devotion of mind to one subject. There are higher and lower walks in scholarship, but the highest is a walk of labor. We are often led into a contrary opinion, by looking at the magnitude of the object in its finished state; such as 'Principia,' in Newton, and the pyramids of Egypt; without reflecting on the gradual, continuous, I had almost said *creeping* progress, by which they grew into objects of the greatest magnificence in the literary and physical world. In one case, indeed, we may fancy the chisel which wrought each successive stone, but in the other we cannot trace the process by which the philosopher was raised from one landing place to another, till he soared to his towering elevation; it seems as if the work were produced at the bidding of a magician. But Newton has left as a legacy the assurance, not as though he had attained his elevation by dint of a heaven born inspiration, out of the reach of many, but by dint of a homely virtue within the reach of all.

It was a good reply of Dr Johnson, when asked if a man should wait for an 'afflatus' before he began to write:—'No, sir: he should sit down doggedly.' Now if you wait for an 'afflatus,' the probability is it will never arrive; if deficient in your prescribed exercises, I shall hardly deem it a sufficient excuse that you have had no 'afflatus.' Such a life must be a delightful alternation of indolence and self-complacence. In his careless wanderings abroad, he might solace himself with the reflection that he had no visits from his 'afflatus' to keep him at home. It would be a day of enjoyment, but a day without any result.

REMINISCENCES OF DR PAYSON.

The following illustration was used in familiar conversation with a friend; 'God deals somewhat with us as we do with children. When I am in my study, engaged in writing or meditation, if I hear one of my children cry, I do not go to it immediately. The occasion of its tears may be a mere momentary trouble capable of being removed by others, or from which it may be diverted by some toy. But if its cries continue, and I find that nothing but my presence will pacify it, I leave every thing and go to it. So when the children of God begin to cry for his presence, he does not answer them immediately, but waits to see whether the cry is repeated; and if he finds that his child will be satisfied with nothing but his father's presence, this blessing will not be long withheld.'

During his last illness, a friend coming into his room remarked familiarly, 'Well I am sorry to see you lying here on your back.'

'Do you know what God puts us on our back for?' said Dr P. smiling.

'No,' was the answer.

'In order that we may look upward.'

His friend said to him, 'I am not come to condole, but to rejoice with you, for it seems to me that this is not time for mourning.'

'Well, I am glad to hear that, was the reply; 'for it is not often that I am addressed in such a way. The fact is, I never had less need of condolence, and yet every body persists in offering it; whereas, when I was prosperous, and well, and a successful preacher, and really needed condolence, they flattered and congratulated me.'—*Rel. Mag.*

FOR THE REGISTER AND OBSERVER.

POLITICAL VIRTUE.—No. 4.

Thus far our attention has been confined to those political duties, which are incumbent on all citizens of every rank and condition, from the highest to the lowest. We shall now consider those, which relate to public office.

Under a government like ours, it is the privilege of every man to aspire at any office, which he is or may be qualified to fill with honor to himself, and benefit to the public; and it is the duty of every one to prepare himself for such official stations, so far as his natural talents and his opportunities may enable him to do. Still more is it incumbent on those who are thus qualified, and who are called forth by the suffrages of the people, to accept the offices proposed, and sustain the duties connected with them, if not incompatible with their private duties. They should not be restrained by indolence or love of repose, nor by any excessive regard to their personal interest. If there be reason to think that by the acceptance of a public trust they may promote the essential interests of the state or nation, they should not be deterred from it by the fear of obloquy or persecution. In such a cause they should be ready to endure the ingratitude of the ignorant, and the calumny of the selfish and dishonest. Till the people become more wise and more virtuous than they have ever yet been, such sacrifices will be indispensable to the general good; and those who are best qualified for public stations, will be ready to make them.

There is a difference however between a willingness to accept an office, when freely offered, and a disposition to anticipate the wishes of others for places of emolument or honor, or manifesting a wish to obtain them. We must be deficient in modest worth, if we do not blush at the thought of proclaiming our own deserts in disparagement of those who may be opposed to us. Still more should we violate the duty of good citizens, if, for the purpose of advancing ourselves, we should resort to calumny, violence, or party corruption. In politics, as well as in every thing else, the means must be honorable and upright in themselves. If otherwise, they cannot be justified by the end.

There is a moral responsibility in civil office, when accepted or obtained, of which comparatively few seem fully aware. Many regard such a station as a prize or a boon, of which they are to avail themselves to the utmost for the aggrandizement of their families, their friends, or their party, while they think little or nothing of the general weal or woe. If, however, there be any established principle in politics, or morals, it is that civil offices are created for the benefit of the many, and not for the advantage of the few who fill them. If the public servants of the people are indemnified for their actual expenses and as well rewarded for their services as they would be in other employments, equally arduous or easy, it is all they can justly claim: and with such a provision it should be their first, their last, and their deepest concern to discharge their duty to the public. If they have inferior offices at their disposal, they should be conferred, not on personal or political friends, as such, but on the real friends of the people; on modest and retiring worth; on those who would be most disposed to sacrifice personal interest to the public good.

It is often said that public bodies are less conscientious, than individuals: and the remark is applied to legislative, as well as other assemblies. There is in fact too much reason for the observation. Many will join with others in doing that which their consciences would forbid, if they acted singly. In some instances they may perhaps give up their own judgment in reliance on those whom they may think equally upright with themselves, and more capable of forming a correct judgment. This is the best, and perhaps the only excuse that can be made for them; and still it is not sufficient. Every one who accepts an office, whether he is to act alone, or in connection with others, is bound to qualify himself for the independent discharge of that office, to the extent of his power and influence, and he is no less accountable for every act, than if it depended wholly on himself. Division multiplies the obligation, but does not in any instance diminish it. Such is the doctrine of all true morality and such undoubtedly will be the decision of that God, at whose tribunal every public as well as private act will be set in its true light.

The maladministration of public men is sometimes the consequence of erroneous views; and if they have not intruded themselves into offices for which they are unfit, ignorance may be forgiven. More frequently however, abuse of office originates in selfish or party feelings, which are deserving of the severest reprobation. To repeat what has already been said, the government is made for the people, and not the people for the government. The chief inquiry of legislators and other civil officers therefore should be, whether a measure proposed will be most conducive to the public good, not whether it will promote their own election, or the continuance of their power. It is of little consequence what becomes of an individual, or a party, provided the general peace and prosperity be secured, and no private rights be infringed.

It is no uncommon thing to urge local interests too far. Many are tenacious of a particular representation in legislative assemblies, from the expectation that their representatives will be partial to them. This expectation is fundamentally wrong. The design of an equal representation from all parts of the community is that the interests and the wishes of every town or district may be fully stated, and kept in view. When this is done, every representative should act on a broader scale, regulating his whole conduct by a comprehensive regard to the general welfare, and never sacrificing the rights of others to the real or supposed advantage of his particular constituents. Still less should the business of legislation be a matter of negotiation and compact between individual members of the assembly. It should never be said, 'Give me your aid in this or that object which I have in view, and in return I will procure for you as many votes, as possible, for the promotion of your favorite designs.' Such a course would tend directly to the subversion of public and private justice, and be fraught with incalculable mischief. Let every measure proposed stand on its own ground, and be recommended by reasons drawn from the unvarying principles of justice. Where such reasons cannot be given, let it be quietly abandoned. S. W.

WHITFIELD.

In the last visit but one which Mr Whitfield paid to America, he spent a day or two at Princeton, under the roof of the Rev. Dr Finley, then President of the College at that place. At dinner the doctor said, 'Mr Whitfield, I hope it will be very long before you will be called home, but when that event shall arrive, I should be glad to hear the noble testimony you will bear for God.' 'You would be disappointed doctor,' said Mr Whitfield, 'I *shall die silent*. It has pleased God to enable me to bear so many testimonies for him during my life, that he will require none from me when I die. No, no, it is your dumb Christians that have walked in fear and darkness, and thereby been unable to bear a testimony for God during their lives, that he compels to speak out for him on their death beds.'

The sudden death of Mr Whitfield, which took place in Newburyport, the day after his arrival in apparent health, verified his prediction.

On another occasion—Mr Whitfield cried out, 'I am going to turn merchant to-day; I have valuable commodities to offer; but I say not as your merchants do, if you come up to my price I'll sell to you, but if you will come down to my price, for if you have a farthing to bring you cannot be a purchaser here.' It is said, a man, conscious of his condition as a sinner, received encouragement from the remark, and departed rejoicing in hope.

'I am going' said Mr Whitfield, from a stage in Philadelphia, which he had ascended for the purpose of addressing the people—'I I am going to set a woman to preach to you to-day.' While the people were all waiting to see a woman come forward, he cried out, 'She is a Samaritan; and she says, 'come and see a man that told me all things that ever I did—is not this the Christ?'

MORAVIANS IN IRELAND.

We find in a letter from the European correspondent of the Boston Transcript, the following notice of a Moravian settlement in Ireland. We were not aware before that this sect had congregations in that Island. But why not? Surely the land that produces no snakes, nor other venomous reptiles, must be congenial to the habits and feelings of that amiable people.

I spent the last Sabbath at the Moravian Settlement two miles out of the pretty village of Ballymena, and a charming spot it is. Such an exquisite neatness, order, and quietude pervade the place! The ground seems holy; and yet one sees upon every face those traces of business habits and of thinking common sense, which show that an intercourse with the rest of the world is still kept up, as well as the sunny serenity of expression which proves that it costs no happiness and brings no harm. Two large boarding schools are kept by the Brethren, and frequented from all parts of the realm. Then there's a Savings Bank, a small church, teacher's dwellings, and houses where the single men, and the single women and widows severally live, all built of fresh neat stone; and then two little parallel streets, of tenements of humbler members, with small gardens and patches of flowers, belonging to each. An excellent inn is also kept up by this Society which commands a view of the whole village, including the beautiful play-greens of the schools. Back of the church, less public, is the grave yard—a level of stainless velvet verdure spotted with shade. The stones are all flat and alike. They lie in long rows, bedded in the grass, with roses sometimes waving in the wild clusters over the stone. The men and women occupy different sides of the principal aisle, and the rows are regulated again according to age, marriage, and so on. The yard is rather full, for the brethren have been here, I think some 70 years. What a singular, and what a beautiful life is this to lead. Even those who would not fancy it for themselves, cannot but admire its result, as exhibited in scenes like these. The habits of these men are first rate. In business they are accurate, punctual, staunch, steady and fair. Their neighbors universally like dealing with them. But they do not carry business too far. They do not live for it, but by it. They neglect nothing. All their affairs, like their houses are in perfect order. The flowers they cultivate are not more flourishing than the trade they drive. And yet they have plenty of leisure. They have time to be well informed, benevolent, serene, religious. They do nothing in a hurry. They do every thing well.

What a blessing is such a settlement to its neighbors! What a precious example is it of business mixed with the higher pursuits to which that is subservient, of the equable, conscientious, wholesome discharge of *all* the duties of society and life! I could see their influence in all their vicinity. I saw it in neater farms and yards, and cleaner cottages and happier faces. The verdure that springs by the line of the rivulet tells not the course of the little stream more truly than these things speak of the example and efforts of those who produce them. And yet who would be a Moravian? The scheme of the sect is suited to old stagnant communities, or half barbarous new ones, and not to ours. It cannot live in such an atmosphere. No caucuses, no 'Change, no stocks, no fortunes lost and won, no great fires, or riots or bloody murders, no scandal even!—nothing in a word 'going on,' except by clock-work, with a regular monotonous click, click, click. Why, *fresh* letters were read at the evening meeting dated in Greenland *a year ago!* This would never do for us, I fear.

FOR THE REGISTER AND OBSERVER.

EUSTATHIUS.

Eustathius was the son of respectable, though not wealthy parents. His father was a well educated man, of sound taste and good judgment. He was extremely fond of his son, and desired to give him a liberal education, thinking that a well-informed mind would be to him the best of treasures. Mr F. instructed his son himself. He familiarized him early to those of the classics, which are first put into the hands of the young, and was anticipating the reading of the more difficult writers with him, when he was attacked by a disease which proved fatal. Mrs F. the mother of Eustathius had been accustomed to lean implicitly on her husband while alive, but when left alone to her own resources, she discovered an energy of character, which surprised even her most intimate friends. She was quick in perceiving, and resolute in performing her duty, and with a high conception of the momentous importance of her trust she devoted herself to the instruction of her son. That which she could impart herself, she most faithfully did impart, and when obliged to yield her charge to others, she most scrupulously chose those best fitted, not only by intellectual acquirements but by moral worth, to aid her in her high duty. Eustathius appreciated his mother's devotedness, and sought to repay it as well as he was able by faithful improvement of his advantages. He was industrious and quick to learn, and consequently made rapid progress. His mother's heart swelled with delightful anticipations, and day by day he more earnestly resolved to gratify her highest hopes. This became his ruling motive; and we wish to describe as well as we can, the effect of this on his mind.

Eustathius was naturally amiable in his disposition, and tender in his feelings. He however was somewhat impatient of contradiction, and at times unwillingly received his mother's kind reproofs. But his affection for her immediately rebuked him sharply for indulging his fretfulness, and would not permit him to enjoy any peace of mind, till he had confessed his fault, and had sealed his forgiveness with a kiss. He was loved by most of his companions for his gentleness, and he loved them but not with that deep, heart-felt love, with which many less amiable persons burn. If one favorite was taken away, his place was soon filled by another.

Eustathius' progress in school, as we said, was rapid, and he delighted to carry testimonials of it from his teacher to his mother. In studying a lesson, he thought frequently of the pleasure he should give her by a good recitation of it. This desire of gratifying her was his ruling motive, and perhaps it was well for him that he had this motive, for by it he was enabled to resist his indolence, which naturally was great, and to apply himself faithfully to his studies. He was quick to learn, but had not that true fondness for study which characterises some minds. In truth he was not ardent and zealous in any thing except in attachment to his mother.

When with his companions he was as ready to join in one play, as in another, apparently having no choice between them, except that he rather preferred the more quiet. He was never quarrelsome, though at times impatient and peevish. His fretfulness merely ruffled and disturbed his temper, but did not break out in violent bursts of passion. He was thought by all a quiet, amiable and promising boy! Mothers constantly spoke of him as an example to their more boisterous children, and he received their praise with a tranquil, easy pleasure, which rendered him the more interesting. Gratified himself at receiving praise, he principally thought of the joy his mother felt at hearing him praised. From his craving desire of pleasing her, he became insensibly desirous of pleasing all, and now in his studies he was almost entirely influenced by this love of the approbation of others. When he left his home to enter college, he resolved to succeed in order to gratify his mother and friends. This motive ruled him, and if ever he felt indolent, it was soon at work to urge him on. Eustathius felt the same desire of pleasing his college friends, and at times he was in doubt what course to pursue, which should be equally acceptable to them and to his friends at home. If ever his actions were not perfectly in accordance with the notions of his companions, they were overlooked because done by the amiable Eustathius. Thus he went through college, pleasing others, and pleased with them, though not ardently attached to them.

Gradually from being desirous of praise because it gratified his friends, he became fond of it for itself, and for his own gratification. He longed for notoriety. He sent in articles for newspapers and magazines. Some were published, and on these he feasted. He would read again and again sentences which seemed to him uncommonly fine. Some of his pieces did not appear, and then how earnestly would he scan the columns, in hopes of finding some editorial apology for not publishing 'E.'s valuable article,' and a promise of an early insertion. But finding nothing of the kind he would open his eyes to the true state of the case, and perceiving that his communication was rejected, for a time he would be exceedingly mortified. But his mortification soon passed away in the hopes of a more successful trial. Eustathius graduated a high scholar, and received many commendations from his friends.

He hesitated which profession to choose, but decided at last on entering the ministry. This was acceptable to his mother and surprising to no one. For two years he lived influenced and animated by his inordinate desire of praise. He did charitable deeds, not exclusively, for he was of tender heart, but principally to be commended for so doing. He wished his prayers to be called beautiful and touching. Even when engaged in private devotion he thought to himself how striking some of his expressions were, and how men would praise them, could they hear them. But this state of mind could not last forever, and frequently his conscience would reproach him for mockery. At length the happy death of an intimate friend awoke him entirely from his miserable condition. His whole life then appeared to him in its true colors. He was almost overwhelmed with despair. He hardly dared to hope for forgiveness from his insulted God. By degrees he became more calm, and throwing himself at the footstool of mercy he confessed freely his iniquity, and prayed for assistance in reforming and elevating his character. The struggle was hard, for vanity indulged for years is not to be overcome in an instant, but he persevered and conquered. H. H. J.

FOR THE REGISTER AND OBSERVER.

THE PLACE OF THE PIOUS.

In the neighborhood of Mt. Etna, near what was once the village of Catana, is a consecrated mound called the 'Place of the Pious.' The legend from which the following extract is taken, giving an account of the eruption which overwhelmed and destroyed the village of Catana, is one of the most beautiful and thrilling narrations, that the imagination can paint, and founded, as it is, on fact, imparts increased interest to the description. The passions of the human heart and the mysteries of futurity are vividly and truly depicted in reflections upon the hidden volcano. 'Death walks secretly within your womb—a deluge of flame and fire mounts in silence to the lips of the crater—neither the shock of earthquakes below, nor smoke in the atmosphere betrays what is going on—and the lava has already met or overleaped its barriers, and cast itself in torrents down the precipices before its approach is suspected. Then it is that whole towns and cities are overwhelmed in an hour, and burning rivers poured over their sites into the sea.' So it is with the vindictive passions of man; while no symptoms of meditated evil portend the fell design, the envenomed shafts, with aim unerring, accomplish destruction; perhaps not of the soul but of all the pleasing hopes and anticipations of this world.

But I forbear to comment further upon this interesting article.

If your columns will permit, I would request you to insert the following extract, which portrays the conflicting emotions between filial affections and the attachment of tender and betrothed hearts;—the final triumph of the former, and the happy reward which a preserving Providence permitted them to realize.

I would commend the whole article to the notice of the reader, who will be richly repaid for the perusal. B.

'Tomaso's first thought, when the power to reflect had returned, was of Maddalena. Could he save, and fly with her? Would there be time, before all Catana should be on fire, to reach her dwelling and snatch her from swift-striding perdition? As the question flashed through his mind, he rushed forth into the corridor, and was hurrying towards the great staircase, when a light streaming into the passage through the half open door of his mother's chamber arrested his movements. Whither was he going? The author of his days lay there buried in sleep, which, if he fulfilled his actual intention, would presently be death. There, enfeebled by age, were the hands that had nursed him—there, the knees on which his helpless infancy had reposed—there, the lips which had taught his own to move in expressions of fondness and joy, and the eyes in whose once bright orbs he had first beheld his own image reflected. The spirit of childhood came back upon him. He thought of the deep fountain of a mother's love. His breast throbbed with the feeling, the noblest and purest which the heart of man knows, that binds the child to the parent and the parent to the child. Every vestige of selfishness fell away like bands of tow from about his soul. He saw what was his duty and he determined to perform it. Yet not, it must be confessed, without a struggle. Apprehensions for Maddalena shook his best resolves, and kept him, for some moments, inactive. And yet, could he abandon his mother, in order to snatch any other human being from

destruction? She was, indeed, old; and her days must be few and full of trouble. Death, though defeated now, would soon return, backed by nature and decay, and prove an overmatch for his filial love, how strong soever; while Maddalena had probably no less of life than himself to come. And should he turn away from her, and without lifting up his warning voice, behold the burning lava roll over her dwelling, and entomb one so lovely and so beloved in its fiery entrails? As this idea rose in his mind, he made as if he would have stepped forward. But again the light of his dear parent's apartment, falling brightly on the floor of the corridor, arested his footsteps.

"'Ah wretched son!' thought Tomaso within himself, 'shall the passion of a day, however hallowed and pure, silence the voice of nature, which at God's bidding, hath commanded us to honor our father and our mother, that our days may be long in the land? Maddalena, if at this time spared, will one day, perhaps, be old as my own parent now is; and her children, if I set the example, may for the sake of others, better able than she to fly, desert her feeble age, and suffer her to perish; preferring before her some new object of affection, good perhaps, but not tried like a mother, the sacred transmitter to us of the torch of life, kindled at the creation. And my father, too,—the guide of my mind,—shall I abandon him also, bent beneath the weight of years, to be consumed by fire in his bed? Oh, my parents! both worthy, both beloved, forgive, that in this hour, a thought of leaving you could cross my mind. God protect Maddalena! but *my* duty lies here. The tenderness of years may now be repaid in a moment. Antonio! Antonio! rouse thee quickly. We must fly for our lives. Before morning Catana will be no more.'

"In a few seconds, both Antonio and old Matteo joined him in the corridor, and while the latter went to knock up the other domestics, the brothers entered the chamber of their parents. Both were still sound asleep. Their meek placid faces lay near each other on the same pillow, which they had pressed for forty years together; and their white locks escaping from beneath their caps, partly shaded the pale care-worn brow. The mother had evidently fallen asleep in the act of prayer, for her chaplet was still in her hand, while a small silver crucifix lay beside her on the pillow. The sons glanced at the pleasing sight for a moment, and then, gently waking them, explained the fearful necessity and urged them to make ready for flight. Overcome with terror, they besought the youths to speed away and save their own lives, telling them they had lived long enough, and would be willing to cast themselves at once on God's mercy, and abide whatever might happen. But to this the young men were deaf; and perceiving that apprehension, joined with age, had robbed them of all energy, they placed them on their shoulders, and, followed by all their domestics, descended into the street.

"Here the uproar and confusion was indescribable. At several points the lava had cast down the walls, or overflowed them, and was pouring through the city, firing the houses, or overthrowing everything in its course. Multitudes of people thronged the streets. The light reflected from the fiery clouds above shed a tremenduous splendor over the scene, and augmented the resemblance to hell existing in other of its features; for all the worst passions of the worst men were now let loose; and, while the earth rocked beneath them, and thunders rolled overhead, numbers of miscreants scoured the city, plundering the palaces, murdering the weak for the riches they sought to bear away, and struggling with each other, with bloody knives and daggers, for the spoils they had collected by crime. Elsewhere, as the pious sons passed onward, bearing their parents from approaching destruction, other groups, agitated by different passions, presented themselves. Some toiled along beneath a load of gold and jewels—others hurried on, leading their wives and children by the hand—while others, neither caring for, nor heeding aught but self, rushed tumultuously towards the northern gate, the road from which, lying over a highly raised causeway, promised the best chance of escape. There were, in that fearful hour husbands who deserted their wives, and wives who fled before husbands—there were even parents who forgot their offspring, and escaped empty-handed towards the gate. But affection, in most cases proved triumphant over every other feeling. Men thronged the streets with their trembling consorts in their arms—women bore along their infants—sisters and brothers fled together—but, save in the case of Tomaso and Antonio, the aged found no one mindful of their claims.

"The noise of this confused and agitated multitude thronging the narrow streets, and trampling on all who fell, resembled that of the ocean when it bursts tempestuously on some rocky shore. Shouts and groans, and murmurs and curses, fell upon the ear together, as, urged by the blind instinct of self-perservation, each man streve to outstrip his neighbor, and be first to reach the gate. Compassion, friendship, generosity seem to have become extinct. Every thought predominant in the mass, appeared to revolve round one point—self; or, if any feeling overleaped this narrow circle, it strayed no farther than household associations impelled. Through this fierce and irrational crowd, Tomaso and Antonio, encumbered by their revered burdens, made their way, with incredible difficulty. The pavement, meanwhile, shook violently beneath their feet, and at length the earthquake grew so terrible, that great part of the city fell, and every one apprehended lest some vast chasm should yawn in his path, and engulph him in an instant.

"By degrees, however—almost floating onward in a sea of men,—they attained the gate, and felt the comparatively cool breeze of the country on their cheeks. But the causeway, raised considerably above the level of the surrounding fields, was far too narrow to afford footing for all the fugitives. Numbers were consequently thrust down its sloping sides to the plain below, where the lava tide was spreading rapidly. Among these were the brothers. Terror had necessarily seized, from the first, upon every man, but their fears augumented now, as they discovered, on looking around, that their chances of escape were still slighter than they had hoped. Behind, the homes of their childhood, with every source of subsistence which they or their forefathers had stored up, were already wrapped in the flames of one universal conflagration. Cast forth together, to the number of sixty thousand,—houseless, half naked, unprovided with a single meal, in the midst of unparalleled lightning and thunders, upon a country rocking beneath their footsteps like a galley's deck in a tempest, they beheld no place of refuge,—not a single spot where they might hope to hush their alarms, or preserve existence even in destitution. Before them, towards the north, ran a deep ravine, extending from the roots of Etna to the sea, and adown this, a fiery torrent, it was now discovered, had begun to pour itself. Every one, in a moment, understood their position. Could they traverse that hollow before the lava should have reached, and borne away the frail bridge, it might yet, peradventure, be well with them; but if not, nothing remained but to perish in the fires already nearly encircling the space whereon they stood.

"Uttering a loud cry resembling that of despair, the whole multitude accordingly made a tremenduous rush towards the bridge, nearly two miles distant. Events now, however crowded faster upon each other than I can describe them. Dangers, imminent and appalling, pressed on all sides. Surging forward at their heels, ready to overwhelm the wretch who lingered, was an ocean of lava—on the right lay the sea,—troubled, dark, and thundering, on the tremulous shore; and, on the left, towered Etna,—wrapped in flames and smoke. In front, indeed, Providence appeared to have opened them a pathway, as for the Hebrews through the Red Sea; and in that direction every foot speeded, and every eye was turned, save those of the pious brothers, who, unable to regain the road, struck off sadly, but with all the vigor they possessed, towards a small knoll, rising duskily amid groves and copses on the left.

"Having advanced a considerable way, they stopped short, panting and breathless; upon which their mother cried out,—'Leave us, my children. The Almighty requires that we render up the life he has bestowed; and who can snatch us out of his hands. We already stand upon the brink of the grave, and a few days, at best, will lay us low in it. But for you, my children, God may yet have many years in store. Fly, therefore, I conjure you, by a mother's love—save yourselves! Save the last hopes of our house! O let me not behold the extinction of our race, and, in my last moments, think that I nursed you in vain!'

"Ay, my brave boys,' added the father, 'ye must fly! I command you. We have lived long enough, since we have seen our children ready to lay down their lives for us. Thank God! thank God for this! Receive my blessing, both of you. Receive it—a father's blessing, and run for your lives. Let me embrace you, my sons! Come, cling for the last time to my heart. There, there! Fly, now, and gain yonder dusky knoll. Ye will be safe there, and I shall die in peace.'

"The sons made no reply, but hid their faces in their cloaks, and wept.

"What!' exclaimed the old man, 'ye would not, after all, disobey your father?'

"Ay, for this once,' replied Tomaso; 'and shall obtain your forgiveness. Let us die together, if we must die. For though life be, indeed, sweet to me, and pleasant, I will not, whatever betide, abandon those who gave it me. But, behold the lava approaches again; there is not another moment to lose.'

"Then they again proceeded, steering their course towards the hillock before-mentioned, whereon they hoped to find safety, as it seemed too high to be climbed by the lava, and too large to be removed, as hillocks often are, from its foundations. Hope brightened, at every step, in their countenance; but on drawing near, long before they reached the edge of the deep channel which surrounded it, new terrors fell upon them, for a red light shooting up between the bushes, betrayed the existence of a lava torrent flowing between them and the haven of their hopes. This discovery nearly parlysed all their energies. Nevertheless, proceeding in the same direction, they, at length, came up to the brink of the chasm, and, looking down, saw a fiery torrent, full ten yards in breadth, rolling between them and the wooded eminence they had looked to as their last refuge. Here the whole family stood still, silently gazing at each other, or casting wild glances at the tremendous scene that met their eyes on every side. For a moment, the awful spectacle before them induced oblivion even of their own peril. All the horrors of Erebus, save its utter hopelessness, were there. Looking downwards, from the slightly rising ground on which they stood, the eye discovered that a broad stream of lava, filling a hollow they had crossed unperceived, now flowed between them and the multitude. Many had reached the bridge in time, and effected their escape; but by far the greater number, feeble by nature, or encumbered with what they sought to save, had been intercepted in their flight, and now stood on a patch of ground, slightly raised above the general level, but encircled by the fiery deluge which rose every moment, and narrowed the dimensions of their standing-place, scorching them as it came nearer, to madness, and every wave bringing death to numbers on the edge of that terrific circle. Piercing and fearful were the cries that arose from those despairing creatures. They seemed to rend the very heavens, and to be echoed back by the superincumbent clouds. And the little family group which stood the only earthly spectators of the scene, looked on, not with the curious interest felt by persons beholding a shipwreck from the shore, but as wretches floating on a plank may be supposed to witness the going down of the main wreck, at a hopeless distance out at sea. They expected, in less than one hour, to experience the same pangs—to be cut off by the same fate. Every shout, therefore—every loud groan—every external manifestation of inward agony, exhibited by the sufferers below, sent a thrill of corresponding anguish through their own frames. Never was spectacle so full of dread. The old people, unable to endure the sight, covered their faces with their hands, and sunk upon the ground. Tomaso, however, and Antonio, fascinated, as it were, by the basilisk aspect of death, continued to gaze, with hungry eyes, on the work of destruction; and every minutest feature of the scene was visible; for the bright glare shooting from the glowing lava, appeared almost to penetrate the figures of the sufferers. Now they saw selfishness trampling on every other feeling,—and now love, struggling, even against the invisible elements, to preserve, though but for a moment, the objects beloved. There were mothers seeking to screen their infants, and husbands their wives, by exposing their own bodies as a rampart between them and the intolerable heat. Their sublime self-devotion proved quickly vain. Mothers and infants sunk together; and husbands beside those whom they had loved. The slight eminence occupied by that vast crowd, stood now almost on a level with the encircling sea of liquid fire. The final catastrophe was fast approaching. Higher and higher rose the blood-red, glowing, strange tide—the heat grew more scorching and intense, and hundreds perished every instant. Yet there were thousands there, in whom the instincts of life still existed in all their force,—and the strong trod down the weak; and the dead and dying, dragged together, formed a kind of raised knoll, whereon the living mounted, in the vain hope of prolonging their wretched lives. But the heat augmenting as the circle lessened, at length inflamed the air, till it resembled the blast of a furnace, and became too fierce to be endured. There now arose a wild unearthly cry; several men were seen bounding upwards in a convulsive movement; then there was silence—the dark spot diminished rapidly,—the lava rose still higher; and, in a few seconds, a fiery wave swept over the scene, and the population of Catana was no more!

THE SABBATH SCHOOL GIRL.—In the course of last autumn, Mr ——, of Bangor, one of the assistants at the Sunday School, called one evening to visit Mrs ——, a poor old widow, that resides in Mill-Row. On entering her apartment, he found her listening to a little girl, who was reading the Scriptures, whom he recognised as ——, one of the Sunday Scholars. On expressing his approbation at finding them so well employed; Mrs —— replied, that her sight having failed, she was deprived of the happiness of reading them herself, but that it had pleased God to make up for that loss, in a great degree, by inspiring her neighbor's child with the inclination to read to her of an evening, although she was employed during the day at the cotton mill. 'How thankful I ought to be to the Almighty, (said the old woman,) that the Sunday School was established! had it not been for it, this poor dear girl could never have had the opportunity of learning to read; and I, old, infirm, and forlorn, must have been deprived of the only comfort left me, the hearing of the divine promises, and the blessed consolation contained in the Holy Gospel.'

FOR THE REGISTER AND OBSERVER.

PEACE LECTURES AT THE ODEON.

This course of lectures is well-timed; and thus far they have been ably sustained. Dr Ware, an early and ardent friend of peace, opened the course with an appropriate and excellent lecture. He explained the object, and assigned a number of forcible reasons for bringing the subject in this way before the public. He glanced, with much beauty of language and illustration, at a variety of topics, suggested by the occasion, and well calculated to prepare the way for the lectures which are to follow. He alluded to the evils of war, and proved them to be great beyond conparison. He asserted the possibility of abolishing this custom, and said that the work was already begun, which will one day accomplish this glorious consummation. He described the kind of public opinion requisite to banish war from the earth. He met a number of objections to effort in the cause of peace as a visionary, impracticable scheme, and showed that the means prescribed and furnished in the gospel, are sufficient, under God, to exterminate this scourge from every land blest with the light of revelation.

This is a very meagre sketch of an admirable lecture. It had some thrilling passages; and there was near the close a powerful appeal to the patriot, the philanthropist, and the Christian. Few of the hearers but would have joined in the opinion of the gentleman who presided on the occasion, that 'the lecture *ought* to be heard by *all Boston*.'

The Rev. Mr Stebbins, the Lecturer on the last Monday evening, sustained the interest well. He began by a vivid allusion to the present state of things on our frontiers, where the war-trumpet has sounded, and many have sprung upon their feet for the onset, and the roar of cannon has mingled with the wail of death.

The object of the lecture was to exhibit the CONTRAST BETWEEN WAR AND CHRISTIANITY;

I. In the different sentiments they cherish;

II. In the different principles of moral obligation established by them;

III. In the different standards of true greatness which they set up.

I. *Sentiments cherished.* Christ teaches love to enemies; a rule prominent in all his teachings, and exemplified in all his conduct. The gospel bids us love *all*, enemies as well as friends; and the bitterer their hate, the more love should we cherish in order to subdue their enmity. This rule is universal; and no circumstances whatever can release us from its binding force.

But what does war inculcate? Does it tell us to love our enemies, and make them happy? No; it requires us, not to love, but to hate them; not to bless, but to curse them; not to forgive them, but to take vengeance upon them; not to do them good, but to inflict upon them all the injury in our power. Such are the lessons taught in the school of war. What is the feeling predominant in the warrior's bosom? What his spirit, his aims, his principles? The very reverse of that law of universal love which the gospel lays at the basis of its morality.

Such is the fact; and, if told that soldiers fighting from a sense of duty, *may* love their enemies, the Lecturer would reply, that soldiers in general fight from no such motive, but simply because they are hired for the purpose, because it is their *trade*, and their *livelihood*.

II. *The different principles of moral obligation.* The gospel bids us to do good to those that hate us, and pray for them that despitefully use us, and persecute us. It requires us not to return evil for evil, railing for railing, but to overcome evil with good, and secure peace by showing a peaceful spirit. Love is mightier than vengeance. Dr Doddridge's little daughter, when asked why every body loved her so, replied, with the simplicity of a loving and guileless heart, 'I don't know, father, unless it is *because I love every body*.' Glorious reply, illustrating the way in which the gospel would have us disarm our foes, and transform them into friends. But war *fights* for peace. It would overcome enemies by doing them the utmost evil in our power. Is this done that good may come? But the gospel forbids our doing evil for a good object. The laws of war are opposed to those of the gospel; and, if it be said that it is necessary in carrying on war to violate the letter of Christ's precepts, this just proves the whole system to be utterly incompatible with Christianity. If it be said that no other policy than that of war will avail to regulate and restrain even Christian nations, has any other policy been tried than that which now employs 4,000,000 of soldiers in Christendom, and wastes every year $8,000,000,000?

III. *The different standards of true greatness.* The contrast on this point between war and Christianity was presented in bold and striking colors; but we have not space for a detail of the argument and illustrations. The gospel calls him great who does the most good; war canonizes the man who does the most mischief.

The Lecturer related two anecdotes to show from what trivial causes war often springs. Henry VIII, to gratify the basest passions by securing a divorce from his queen, involved Europe in war for an age: and Charles II published to the world, as reasons for a war with the Dutch, that that fleet had shown some little disrespect to an English yacht! and that the magistrates of Dort had hung up the portrait of De Witt, their favorite soldier, in the townhouse!!

The lecture was closed with some beautiful and forcible remarks, on the superiority of moral influence, over brute force in effecting such a change as the friends of peace seek to produce. Mr Stebbins, though not touching the question of self-defence, poured in fact the whole current of his address against war in every form.

The lectures are to be continued, every Monday evening. The next one is expected from Dr Channing, if his health will permit.

Religion has been said to be unfit for the world on account of its hopes, i. e. because Christians are looking to a better world, therefore they must be indifferent to this. The inference is by no means fair; for let us reverse the reasoning, and say, because the unbeliever considers the present life the whole of his being, he must be indifferent to all that shall be after him. This reasoning would be rejected, not from its abstract inaccuracy, but for its opposition to fact; and it would be shown, as of course it easily might, that they who have no expectation of living again, have a strong desire after posthumous renown, and a wish to live in the minds and lips of men. Much of life, nay, the very best of it, that which constitutes us something more than speaking brutes, and gregarious animals, is the life above life, and the life beyond life; and it is a consciousness of a higher world, and a hope of a better world, that gives dignity to life's duties, and hope in life's sorrows: and if the oblivion which the unbeliever anticipates does not make him reckless, why should a Christian, anticipating a better world, be careless to this? In a word, if the unbeliever be not indifferent to that future, which to him is positively nothing, why should the Christian be indifferent to the present, which to him is but comparatively nothing! Fanaticism, to be sure, may run into very great absurdities, but fanaticism is not confined to believers; it has been as strong among unbelievers; for history tells us of an Italian who was a martyr to atheism, and went joyfully to the stake to die for what he professed and thought to be nothing at all.

There is an efficacy in the bended knee, in the uplifted heart and outstretched hand, in the accents of prayer arising from the lips of a *mother* supplicating God to bless her child, which Faith may interpret for its encouragement, and the future will one day bless.—*Legh Richmond.*

PUBLIC LIBRARIES.

The American Biblical Repository for January contains an interesting article from the pen of Professor Patten of the University of New York City, on Public Libraries.

Mr Patten estimates the number of books in 52 universities and colleges in this country at 287,900 volumes. This statement is probably below the actual number. For instance, the total number of books at Amherst College is stated to be 7,000 whereas it is more than 10,000. Williams College is represented as having 4,500 volumes, while there are more than 6,000. Our own Kenyon is credited for 2,000 volumes, whereas the total number somewhat exceeds 7,000.

We think therefore that 300,000, would have been more nearly accurate than the number mentioned above. The whole number of Colleges in the United States is said to be about 80. In the 28 not included in the above, he supposes there may be 29,000 volumes including the Students' Libraries, which would give us a total of 329,000. Prof. Patten states the number of books in the 15 principal Theological Seminaries at 67,800. This estimate is probably somewhat too low. The Episcopal Seminary at New York is put down at 3,500, whereas it a little exceeds 6000. We think the gross number cannot be less than 75,000. There are said to be 35 theological seminaries in all: allowing the 20 not enumerated an average of 800 vols. each, we have for the 35 Theological Seminaries of the United States, the gross amount of 91,000 vols. In other public libraries there are about 260,000 volumes. Thus we have for public libraries in the United States,

Belonging to Colleges,	329,000
Theological Seminaries,	91,000
Other Public Libraries,	260,000
Total,	680,000

These books are contained in about 200 libraries, which of course embrace many duplicates; if these were rejected, the number would be materially reduced.

Now in 30 European libraries specified by Prof. Patten, each of which contains more than 100,000 vols. there are 5,797,000. The number of volumes in all the public libraries of Germany, including the Austrian empire and Prussia, 6,650,000; in all the public libraries of Paris, 1,330,000, in all the public libraries of Lyons, (France) 600,000.

It appears, then, that the whole number of volumes contained in about 200 public libraries of the United States, barely exceed, *numerically*, the number contained in the libraries of the single city of Lyons. And, if reduced to *one* library would not much exceed, in number of volumes, some of the first rate libraries of Europe.

'If it be objected,' says Dr Patten, 'that the libraries of Europe have been accumulating centuries upon centuries, and thus have swollen to their present imposing size, we would remark, that the University of Gottingen dates its origin *a century* later than our own Harvard, and is now one of the first institutions of the age, with a library of 300,000 volumes, while our venerable Harvard has not yet been able to rise above its 42,000. The university of Berlin was founded in 1809, and is now one of the most distinguished of the Universities of Germany, with a library of 200,000 volumes. The library of the university of Bonn, *chartered* in 1818, already numbers 50,000 volumes, exceeding the number of volumes contained in the library of Harvard University, that has just witnessed its *second centennial celebration*.

The best theological library in the United States beyond all question is that of the Andover Theological Seminary, containing 13,000 vols. a catalogue of which very elaborately prepared by Mr Taylor, is nearly ready for the press. This library is particularly valuable in works relating to the interpretation and explanation of the Bible. It affords most valuable help, in the study of the original languages of the Bible. Several thousand vols. were selected in Germany by Prof. Robinson. A well selected and highly valuable library has just been purchased in Europe by Prof. Stowe, for the Lane Theological Seminary.—The Professors and Students in most of our Theological Seminaries now labor under very serious disadvantages in consequence of the limited extent of our Theological libraries.—Were this deficiency supplied, we have no doubt that our country would not long be behind any other in the production of works of sterling and permanent value in theology science and literature.

The common fluency of speech in many men and women, is owing to a scarcity of matter, and a scarcity of words; for whoever is master of language and has a mind full of ideas, will be apt in speaking to hesitate on the choice of both, whereas common speakers have only one set of ideas, and one set of words to clothe them in; and these are always ready at the mouth: so people come faster out of a church when it is almost empty, than when a crowd is at the door.—

[From a late English word entitled 'Nature a Revelation.']

The Lion teaches that great minds are often alarmed at very little enemies. The lion is terrified by the cock crow.

Illustration.—I know a very popular man whose opinions rule thousands of the religious; who wears boots because he is morbidly afraid of a dog bite.

The Boar teaches that persons much alike bear pain very differently—as the pig, much like the boar, makes a dreadful noise when he is hurt; the boar none.

Illustration.—Capability of bearing pain is not always a virtue; but very often depends on physical condition. James Bee had his leg amputated and filled the street with groans. Henry Burr, very much like him, during a similar occasion never murmured at all.

The Ass teaches that many innocent things have an undeserved name. What so patient as an ass, in reality? what by reputation so stubborn?

Illustration.—The toad, ear-wig and common snake, are also specimens of this remark. The English Puritans are mostly decried: but they saved religion from Popery and the Government from becoming despotic.

The Squirrel teaches that a man may be very clever, and yet of no great service. The squirrel can leap the best of all animals, and is yet of little value.

Illustration.—Of this class are nearly all players, mountebanks, jugglers, some fine artists, dancers, &c.

The Poney teaches that greatness is often merely a greater quantity of the little. The poney has all real properties and forms of the strongest horse in a less degree.

Illustration.—Friendship, leisure, honor, distinction, and indeed all the real advantages of life, are to be obtained in a cottage, with £200 per annum. Greatness can boast no more but it possesses only the same advantages in a greater degree.

The Eagle teaches that great minds are not much formed for companionship. It is a rare thing to see a pair of eagles; and no one ever saw the eagle and blackbird together.

Illustration.—Who ever saw a flock of eagles? but who has not seen a flock of geese? I do not know that either Milton or Locke had an 'intimate friend.'

The Thrush teaches that the musical talent frequently runs through large families. The Thrush family (turdi) has one hundred and thirty-six species, and they are nearly all song birds.

Illustration.—It is melancholy to remember how widely diffused are the musical talents among men, and how seldom they have been contributed to the improvement of mankind—Madame Malibran, who recently died, has done society less real good than many a ploughman or common soldier.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 10, 1838.

PLAIN BLACK OR WHITE.

A friend at our elbow, who is a man of wonderful prudence, of nice discrimination, and renowned in two counties and one quarter of a county, at least, as a Peacemaker, whispered into our ear the other day, a question which is worth attending to, and answering. It was after this sort; 'Can you inform me, Mr Editor, what was the *complexion of the skin* of that 'lonely little orphan' for whom you, and your Readers, manifested such quick and commendable sympathy?—for, some one or two of us in our town, have felt a little squeamishness about the matter, from the suspicion that she may be a Black, or at least a Mulatto. Because, if she happens to be of the African, or the Semi-African hue, why, do you see, though we do not doubt that she may, perhaps, feel some little love for her own Father, and is to be pitied on account of the separation, yet we cannot venture to talk much about the case lest it should stir up an Abolition excitement in our peaceable neighborhood. For, you know, that it is so common a thing in the Slave States for the members of a black, or mulatto family to be torn asunder, that we do not like to make *too great* account of the separation of a colored orphan girl and her sire even in *New England*, lest our humanity should be accounted incendiary in *warmer latitudes*. *We* think, too, that it is a matter of some moment to ascertain the color of the skin of the parties, before we decide upon the precise quantity of sentiment which it is right and expedient for us to expend upon the case. For, we can't think that the hearts of the Colored Race are *quite* so susceptible of attachment, or do love each other quite as tenderly as those of the Whites—can *you*, Mr Editor? And, indeed, my dear Sir, although I generally like the Register pretty well, and think that you manage quite tolerably in regard to the treatment of the exciting topics of the day, yet I must needs say, though I am sorry to do so, that I think you were a little imprudent in the present instance, not to have inquired after the color of this H. F. Billings, before you appealed, as you did, to the sympathies of your respectable readers. My daughter, Grace, wrote 49 verses of Poetry, in six lines long metre, upon the subject, blotted freely with her tears, and was just going to send them to the Register, when I said to her, 'Pooh, my Love, perhaps the little wench is a Nigger,' and straightway, the accomplished girl, with an expression of infinite disgust, exclaimed, '*Bah! you dont, Father!*' and cast the melting effusion into the glowing grate.

Now, Mr Editor, I beg that you would be more watchful in future; and, when you insert a very pathetic story, be sure that you preface it, by telling your Readers, at once, whether its subject is black or white; for this spirit of Abolitionism is a most insidious essence, and flies about like the Cholera-Angel: and, for my part, I have long ago resolved to establish a strict quarantine in front of my house, and to let nothing come into my family that has not previously passed a strict examination, or that does not come from a source which I know to be free from the dangerous infection. I have even felt obliged to keep my family from Church on Sundays, and read to them, instead, from an old volume of my great grandfather's sermons upon '*the snares of Popery, and the wiles of the great harlot*,' because our minister sometimes waxes warm when he prays for the breaking of the oppressor's rod, and seems to be more pointed in his remarks about equality and freedom, than I think a Christian Teacher ought to be. I should not dare to carry my excellent cousin from Georgia, who spends his summers at the North, to my pew, lest his feelings should be hurt, and he should think we had treated him and his State in an unchristian manner.

I would not, certainly, for the value of a hundred slaves, have poor Grace's sympathies so shocked a second time—to say nothing of the immolation of her 49 verses!'

My dear, Mr Sagacity! said we, as soon as the venerable man had concluded his judicious and placable harangue, we do assure you that you have done us infinite wrong by your suspicions; for, as in duty bound, we did make all necessary inquiries in season, and found that the Orphan was of the legitimate complexion.

And, indeed Sir, we are quite as staunch as yourself, upon the subject of immediate emancipation—for (you would doubtless give us credit for veracity if we were to pledge you our word for it) we do almost believe that the Black race have become so habituated in past days to the rupture of natural ties, that now, their heart's blood *tends to diverge from the original direction*, and the present representatives of the children of Africa can be separated without more than a momentary pang!!!! Surely Sir, you cannot, after this, accuse us of any tendency to Abolitionism; or believe that we would have taken such notice as we did about the '*Orphan*,' had she been one shade darker than your standard of the genuine man. And pray, my dear sir, make our best respects to the amiable Grace; tell her that we deeply lament the pain which we innocently inflicted upon her delicate heart; and, although we deeply regret the loss of her 49 verses in six lines long metre, yet that we beg her not to put herself to the trouble, on our account, of trying to remember or recompose them, for we should never forgive ourself, if we were to lay never so light a *task*, upon so *fair* a descendant of our common mother.

PROFANITY OF THE ENGLISH.

It is well known that one of the distinctive characteristics of the English has been their habit of profane swearing. Joan of Arc is said to have declared that she would not sheathe the sword until all the 'G . . d . . . s' (the name by which the English in her day were commonly designated) should be driven out of France; and, we learn that in the last successful play from the pen of a celebrated writer of the day, represented at Paris, the Prince Regent of England, who is one of the characters, enters with an oath by way of exclamation, that shows that there is still supposed to be reason for the same most unholy and infamous title, being applied to that famous people.

But this stigma is not affixed to the English by their neighbors on the opposite side of the channel only. The Asiatic Journal informs us that the natives of India in their dramatic amusements, in which they love to caricature and satirize the English, are accustomed always to put an oath into the mouths of the actors who represent their domineering masters, as one of their most marked peculiarities; so that even the grave judge, in one of their plays, is made to give his decision in the case of a fictitious criminal, in such an irreverent manner as the following, '*damn his eyes, hang him.*'

Nor is India the limit to which this infamous habit has extended its influence; for the Negroes of the West Indies and of Africa hardly speak two words of the English language without introducing an oath.

So it is—the nation that has done the most to propagate and extend the knowledge of the Gospel, has at the same time been the most remarkable for disseminating irreverence and impiety. How important then does it appear to all thinking men, that the Friends of the Gospel should redouble their efforts to christianize and purify their own fellow citizens, so that all the individuals who go abroad for curi-

osity, or traffic, may be living gospels, who, as they carry the word of God in their hands, shall *set it forth and show it accordingly* in their conversation and intercourse, and thus give it a glowing and winning interpretation and exposition!

How great is the debt which Civilization owes to Barbarism! We know of no more fruitful, interesting, and moving theme than this, for every Christian's deep study, and for some masterly mind to treat for the information and awakening of the Christian world.

LECTURES ON PEACE.

The two first lectures of a course on this subject have been delivered at the Odeon—the first by Rev. Dr Ware Jr. and the second by Rev. R. P. Stebbins. These lectures were very able and interesting to all who heard them, but we regret to say that the audience on both occasions, though considerably large and respectable, was by no means so full as we had anticipated. In the opinion of those who attended, they were worthy of being heard by thronged assemblies, and it is even suggested that they should be repeated for that purpose. From the character, however, of the gentlemen who, we understand, are engaged, we expect that the interest of the lectures will be sustained through the whole course. There are several points to be discussed which are of great importance, and highly deserving the attention of the community, which therefore we hope they will receive.

The next lecture will be delivered on Monday, 12th inst. by the Rev. Dr Channing, if his health should permit. The sevices will commence at 7 o'clock P. M.—and a collection will be taken to defray the expense.

A notice of these Lectures, communicated by a correspondent, may be found in another column.

EXPLOSION AT CAMBRIDGE.

Our Readers will find among the Intelligence in another column an account of a villainous outrage lately perpetrated by some unknown malefactor in the chapel of Harvard University.

We rejoice to learn that no student is suspected of being concerned in the rash and highly criminal act. And yet it is difficult to conceive how any person not immediately connected with the College could have had sufficient motive, or a requisite knowledge of localities &c. for its perpetration. Whoever the villain may be, it is earnestly to be hoped that he may soon be detected and brought to punishment. Meanwhile, it is highly gratifying to find that the Students of the University have been awake and true to sentiments of justice, honor, manliness and religion, in meeting together on the occasion, and adopting resolutions expressive of their strong and utter abhorrence of this reckless, unprincipled and sacrilegious deed.

This is as it should be. We wish it were more common for the Undergraduates, individually, and collectively, to denounce and frown as upon the occasional outrages—the less as well the greater—which, from time to time, disturb the quiet Halls of Learning. There is always a vast majority of right minded and honorable young men in the several classes—all that is necessary is that they should come out and keep out; and thus establish a public sentiment in their little community—virtuous, enlightened and noble—that shall overpower the influence of the few dissipated, low and unruly individuals who may chance to mingle in the miscellaneous society.

This is the true way for the College to enjoy quiet and high reputation. The worthy young men have a vast power in their hands to cleanse, and reform, and elevate the University; and to them are the eyes of all who love and honor our venerable Alma Mater directed. And their recent meeting, and the spirit of their resolutions needs but to be followed up—and the public will not look to them in vain.

The Christian Intelligencer having recommended Miss Sedgwick's 'Love Token' received a rebuke as follows, and thereupon recanted. One can hardly decide whether more to despise such praise, or such censure. Can any good thing come out of Nazareth? We copy from the N. Y. Evangelist.

BE ON YOUR GUARD.

'LOVE TOKEN FOR CHILDREN.'

'Messrs. Editors,—You have been painfully thrown off your guard, in your paper of Dec. 30th ult., on page second, inside. You have a notice of Miss Sedgwick's little book entitled, 'A Love Token for Children.' You commend it as 'written in Miss Sedgwick's best manner,' and you recommend it to be 'selected as a new year's gift for children.'

Now assuredly, it is by no means well written; but what is the painful truth, it is a *Unitarian* book, written by a lady who is a member of a Unitarian church. Your reviewer certainly could not have read it. It is a most unfit book for children. I would just as soon put into the hands of children the Unitarian edition of the Assembly's shorter catechism, adapted to Socinian faith.

Your inadvertant commendation of this 'Love Token' will, I fear make it a 'fatal token' to some heedless souls. Please recall your notice.'

The Intelligencer remarks—

'We therefore retract our former recommendation. While we still allow Miss S. talent at this kind of composition, yet the Christian will always require soundness of sentiment diffused throughout, and will consider error more dangerous, in proportion to the indirectness and insidiousness with which it is introduced. We intended to have inserted this explanation last week. Since then we have received the communication which we insert. We stand rebuked, and feel the importance of giving very careful attention to volumes placed in our hands, before we pronounce on their character.'

ANDOVER THEOLOGICAL SEMINARY.—From the Catalogue lately published it appears that the number of Students connected with this Institution is as follows

Resident Licentiates		7	
Senior class	29		
Middle class	29		
Junior class	42	100 Total	107

We understand that not half of those who connect themselves with the seminary, complete the three years' course in the institution. Twenty one who were last year members of the two lower classes have left the institution; and of the present Middle class, there are only nineteen who were members of the Junior class last year.

DR NATHAN PERKINS.

MODE OF PREPARING FOR THE PULPIT.

We find in the Connecticut Observer the following brief letter from *N. Webster*, which may be interesting to some of our Readers.

To the Editor of the Observer:

I notice in your paper, the death of Dr Nathan Perkins of West Hartford, my first preceptor in the languages. I was put under his care in the autumn of 1772, soon after he was ordained, and before his marriage. I was a few weeks in the Grammar School in Hartford under Mr Wales; and finished my preparatory studies for college, under Dr Perkins. He had his education at Princeton, and was a better classical scholar than most graduates at that period. To his instruction and example probably I am somewhat indebted for my taste for the study of languages. But my particular object in this communication, is, to introduce the following facts. In preparing for the Sabbath, Dr Perkins wrote his sermons at large during the previous week, and devoted the whole of Saturday to the committing of them to memory. About forty-five years after that period, while I resided in Amherst, I heard the Doctor deliver a sermon in Dr Parsons's pulpit. He pronounced the whole discourse without casting his eyes on notes, and without the slightest pause or hesitation from beginning to end. N. WEBSTER.

We have done no injustice to the Worcester Palladium, nor shall we. We gave its statement of facts about the Convention, and the account of four or five friends which contradicted it. We do not feel called upon to assume the office of an umpire between the parties.

NOTICE TO CORRESPONDENTS.

We have received five or six poetical versions of the Lonely Orphan's Letter, all of which cannot, of course, be published, though some of them are not without merit.

Anonymous Communications are never published except at the discretion of the Editor.

Knickerbocker for February, and other popular magazines, at Otis, Broaders & Co's.

The Lady's Book, still grows upon its worth and reputation. The last number has an interesting tale from the pen of Miss Leslie.

Notes, critical and practical, on the books of Joshua and Judges, designed as a general help to Biblical reading and instruction. By George Bush, Prof. Heb. and Orient. Lit., N. Y. city University. New York; E. French, 1838.

We have given to this book a cursory examination, and are of opinion that it will prove very useful for the purpose for which it was designed. The author has consulted many of the best commentators, and gives the results of his investigations and thought in an easy and agreeable style.

DEDICATION.

The second Congregational meeting house in Beverly, was dedicated on Feb. 1st, 1838. The following was the order of exercises on that occasion. I. Anthem; 2. Reading select Scriptures; 3. Introductory prayer; 4. Hymn, by J. Henry Siewers; 5. Dedicatory prayer by Rev. C. T. Thayer, Beverly; 6. Hymn, by E. M. Stone; 7. Sermon, by Rev. E. M. Stone; 8. Original hymn; 9. Concluding prayer; 10. Anthem; 11. Benediction.

THEOLOGICAL SEMINARY AND KENYON COLLEGE, OHIO.—The number of students connected with the institution in its several departments is as follows:

Theological students, 13. Undergraduates, Seniors, 5; Juniors, 12; Sophomores, 15; Freshmen, 23. Senior Preparatory Department, 36. Junior Preparatory Department, 54. Total, 158.

WELCH CHURCHES.—The Pottsville Miner's Journal states that there are three Welch churches in Pottsville, and that divine service is conducted therein in the Welch language, in two of them regularly, and the third occasionally; the last being a new brick church, the congregation composed of Calvinistic Methodists; the others are, the Congregationists, under the Rev. Mr Evans, and the Baptists, under the Rev. Mr Morgan.

A letter dated Oahu, August 17, 1838, says that 'the Rev. Mr Leslie, with his Missionary companions, sailed a few days previous to this date in the Hudson Bay Company's ship Sumatra, for Fort Vancouver, Columbia river.'

SCRAPS.

Charitable Institutions in London.—Within the London bills of mortality are 502 places of worship; 4,050 seminaries of education, including 237 charity parish schools; eight societies for the express purpose of promoting the learned, the useful and polite arts; 122 asylums and almshouses for the helpless and indigent, including the Philanthropic Society; thirty hospitals and dispensaries for sick and lame, and for delivering poor pregnant women; 704 friendly or benefit societies, and institutions for charitable and humane purposes; which institutions are supported at the almost incredible sum of £750,000 per annum.

What a testimony such an exhibition to the Gospel of Christ. Could all the heathen world together with Greece and Rome to head its charities, display such a rent-roll of benevolence? How can the last anchored isle be driven from its moorings with such a hold upon the hearts of the poor and the favor of God?—*Gambier Observer.*

Books.—The number of books printed annually in Great Britain is about 1000. And it is estimated, that of these 750 are forgotten within the year, 100 in 2 years, 150 in 3 years, 50 survive 10 years, 10 survive 20 years.

Of the 50,000 books published in the 17th century, not fifty are now in estimation. Of the 80,000 in the 18th century, not more than 300 are thought worth reprinting, and not more than 500 are sought after.

Education in France.—The following classification of recruits raised for the French army, in the year 1830, will serve to show the proportion of educated persons among the inferior classes of French society:—

Young men who could read only,	12,801
" " who could read and write,	121,801
" " who could not read or write,	153,635
" " whose attainments could not be ascertained,	7,460
	294,975

Ordination of a Brahmin.—We find the following in an India paper:—On the 24th of June, Baboo Krishna Mohuna Banerjea was ordained at the chapel of the Bishop's College by the Lord Bishop of Calcutta. The Baboo is well known as having been a member of a high caste Brahmin family. He received his education at the Hindoo College. He subsequently became a convert to Christianity, of which he has ever since been a staunch and devoted follower.

Monument to Luther.—It is in contemplation throughout Germany to raise a monument to the memory of the great reformer, at Worms-upon-the-Rhine, the spot where he displayed the greatest devotion to the cause which he was preaching. The project is very favorably received, and certainly, after the successful efforts made at Mayence, to eternise the memory of Guttenburg, the inventor of printing, it would be a reproach to the Protestants of Germany to neglect the claims of him who was remarkably the champion of the truth and the right cause.

Educational Test.—The educational test which Lord Brougham proposes was first suggested by Mr Adam, the editor of the Aberdeen Herald, in his pamphlet 'The Knowledge Qualification, a plan for the reciprocal extension of education and the franchise.' Mr Adam's plan was simply as follows:—1st. The claimant (of the franchise) should be made to write out, in presence of a board, a legible and intelligible application for his suffrage; and 2d. He should be made to read any portion or portions of certain books in the English language, commonly used in the examination of the board: and to show by stating afterwards in his own words the substance of what he had read, either at once, or in reply to questions, that he understands the meaning of the author.'

OBITUARY.

FOR THE REGISTER AND OBSERVER.

DEA. SAMUEL SEVER.

Died in Northboro' Jan 25, Dea. Samuel Sever, aged 69. The following tribute to the memory of this excellent man is taken from a discourse delivered at his funeral which was at the Church on the Sunday following his decease.

'Of the respected individual whose mortal part is all that now remains on the earth, I wish to speak in the language of truth and soberness, leaving it for you who have known him for years and have seen him in private and public life, to pronounce his eulogy. You can call up before you the mild and benignant countenance, the gentle and dignified manners, the gravity of speech and behavior unmingled with any thing morose or forbidding, which all will be ready to accord to him whose loss we deplore. I need not remind you of the estimation in which he was held as an honest, capable, and public-spirited man. You testified your sense of his worth by calling him to fill for many years in succession one of the most responsible offices in your gift, and which he filled without the shadow of a suspicion resting upon his good name. Justice demands that I should say of our lamented friend, that there was in him a happy combination of firmness and gentleness, of gravity and familiarity, which gained for him an uncommon share of the public confidence and favor. It rarely falls to the human lot to pass through life with so little censure or reproach. He had many friends: I do not believe that he had an enemy: or that there is an individual who looked upon him with suspicion or distrust, as a man of doubtful virtue.

Of his religious character, I trust I may say, without transgressing the bounds of truth and decorum, that he was a man of great sincerity, strict principle, and deep piety, but at the same time, that he possessed a cool temperament, which did not permit him to experience those strong and overpowering emotions which are common to persons of more ardent and susceptible minds. He was a modest and humble man, deeply sensible of his unworthiness, claiming nothing in the ground of personal merit, founding all his hopes of acceptance on the divine mercy and the promises of the gospel. Without being forward or loud in his professions, he had a firm faith, the efficacy of which was exhibited in a remarkably blameless life and conversation, in the spirit of calm submission, with which he bore the pains and privations of his last sickness, and in the good hope with which he met the inevitable lot. He did not complain even when his sufferings were the greatest, and he felt that he had much to be thankful for, in the review of his life, and in the multitude of blessings which encompassed his path. He would gladly have lived a little longer, had such been the will of heaven; but he felt that he had received a large share of earthly good; and cheered and sustained by the hope of a better life, he could say in a truly submissive spirit; *the will of God be done.*

And the will of God has been done: and the sentence of death has been executed upon the good man whose dust is soon to be committed to the parent dust. Yes! he will no more meet us in this place of our solemnities whither it was his habit and delight to resort. He will no more bear about these aisles the consecrated feast, and the places which have known him, will know him no more. But his memory is precious: It will be embalmed in the hearts of his numerous friends, who are permitted to cherish the delightful hope that he has found a better home in heaven.'

Northboro' Jan. 28, 1838.

CONGRESS.

In the Senate, on Monday 29th, the land pre-emption bill was read the third time, and on the question whether the bill should pass, a long debate arose, in which Messrs. Webster, Clay of Kentucky, Hubbard, Clay of Alabama, Fulton, Lyon and Calhoun took part—before the question was taken, at 4 o'clock, the Senate adjourned.

In the House of Representatives, the President, by message, communicated a report from the Secretary of State, with the diplomatic correspondence not heretofore communicated on the subjects of the imprisonment of Greeley in Maine, and the North Eastern boundary. The memorial of the Cherokee Chiefs, protesting against what they allege to be a fraudulent treaty with the Cherokees, was laid on the table by a vote of 122 to 96.—The Mississippi election was then taken up and debated during the rest of the session.

In the Senate, on Tuesday, the land pre-emption bill was taken up on the third reading and debated to a late hour. Messrs. White, Walker, Clay of Kentucky, Davis, Webster, Linn, Young, Sevier, and Clay of Alabama, took part in the debate. The bill was finally passed by a vote of 30 to 18.

In the House of Representatives, on Tuesday, several communications from the Executive departments were received. Among them was one from the Secretary of War, transmitting copies of all orders to the commanders of the forces in Florida. The House resumed the consideration of Mr Adams's resolution relative to the Goroztiza pamphlet. Mr Adams addressed the House on the subject, but before he had concluded his remarks, the orders of the day were called. The Mississippi election question was again taken up.

In the Senate, on Wednesday, the Chair announced the special order of the day, the Sub Treasury bill. The bill was taken up, and Mr Wright entered into an exposition of the principles of it, and into an argument in favor of it.

In the House of Representatives, after a short speech from Mr Adams, again on the resolution relative to the Goroztiza pamphlet, the House took up the Mississippi election case.

In the Senate, on Thursday, the consideration of the Sub-Treasury bill was resumed. Mr Webster opposed it in an eloquent speech, which occupied nearly the whole session.

In the House of Representatives, Mr Adams continued his speech on his resolution, calling for a copy of Mr Gorozuza's pamphlet, and the name of the diplomatic functionary who communicated it. On the expiration of the hour, the question of the Mississippi election was resumed.

In the Senate, on Friday, Mr Wright's Sub-Treasury bill was taken up, and Mr Rives offered a substitute, which was ordered to be printed.

In the House of Representatives, Mr Adams continued his remarks on the Goroztiza pamphlet, and Mr Howard replied, till the first hour expired. The Mississippi election was then taken up: on which a correspondent of the Courier writes:

'The House have been, all day, engaged in the further discussion of the resolution, declaring that Messrs. Prentiss and Word are *not* duly elected and returned members of the twenty-fifth Congress, and sending back the election to the people of Mississippi—and have just now (6 o'clock, P. M.) adjourned without taking the vote.

The Senate did not sit on Saturday.

In the House of Representatives, several bills from the Senate were twice read and referred. At an early hour, the subject of the Mississippi election was resumed.

MASSACHUSETTS LEGISLATURE.

In the Senate, on Thursday Feb. 1st., the committee appointed to investigate the affairs of the Franklin Bank, made a long report, disclosing matters very unfavorable to that institution, and reported a bill to repeal its charter.

The committee on the American Bank reported very favorably of it. The liabilities of the Bank are about $455,000, and its assests about $930,000. The committee were confident that it would meet all its demands.

In the House, on motion of Mr Fox of Lowell, it was ordered, that the Committee on the Judiciary be instructed to inquire whether the suspension of specie payments by any Bank, be such a violation of the rules, restrictions and conditions provided by law, that the charter may be declared forfeited according to the provisions of the 40th section of the 36 chapter of the Revised Statutes.

Pursuant to assignment, the House resumed the consideration of the bill to establish the punishment of highway robbery and burglary.

In the Senate on Friday morning nothing worth notice transpired.

The House, was occupied for some time in a desultory debate upon an order submitted a day or two ago by Mr Washburn of Worcester, relative to the Bank Tax. It was at length laid on the table. The numerous orders relating to the banking system offered some time since by Mr Rantoul of Gloucester, were specially assigned for Tuesday next, at 11 o'clock.

In the Senate, on Saturday, the investigating Committee on the Middlesex Bank submitted a report, accompanied by a bill repealing the charter of said Bank. They were laid on the table and ordered to be printed.

In the House, a long discussion arose on an order offered respecting certain matters relative to the connection of the Warren Association with the Commonwealth Bank, which order was finally withdrawn. Mr Curtis of Boston offered an order respecting the repeal of the law imposing an interest of 24 per cent, on all Bank Bills not paid in specie, with reference to such Banks as shall accept certain alterations in their charters.

No business of much interest was transacted in the Senate, on Saturday.

In the House, the principal subject of discussion was a proposed bounty on wheat.

In the Senate, on Tuesday morning the bill to repeal the charter of Franklin Bank, reported by the investigating committee, was taken up for consideration. A debate arose on the question of allowing the bank a further hearing, before depriving it of its charter.

In the House, the bill to continue in force the act of authorizing the banks in the Commonwealth to borrow money and issue Post Notes, came up in the orders of the day, and a general discussion on the whole subject of Banking arose on it.

INTELLIGENCE.

The Exploring Expedition, and all its details, as we learn from the New York Journal of Commerce, have been transferred from the Secretary of the Navy to the Secretary of War. The Washington correspondent of the Journal says, 'Mr Poinsett is a man of science, and feels some interest in the promotion of science: moreover, he has some public spirit, and entertains some regard for the honor and interests of the country. As he has been charged with this duty, it is probable that he will faithfully execute it.—*Transcript.*

Trouble among the Mormons.—The Cleveland Gazette of the 25th inst. says: 'We learn from a source to be relied on, that the Mormon Society at Kirtland is breaking up. Smith and Rigdon, after prophesying the destruction of the town, left with their families in the night, and others of the faithful are following. The 'Reformers' are in possession of the Temple, and have excluded the Smith and Rigdon party. An exposure of the proceedings of the Society is in course of preparation by one Parish the former Confidential Secretary of the prophet Smith. He has the records, &c. in his possession.

Mischeivous and Malignant Outrage.—About 2 o'clock on Friday morning, there was an explosion of a bomb shell in the Chapel of Harvard University. The report was loud, and the concussion so heavy as to create considerable jarring of window shutters and doors, of houses at some distance. It appeared on examination, that the shell was seven eights of an inch thick, and the cavity of five or six inches in diameter. It was laid on the floor or platform in front of the pulpit, evidently with an intention of destroying that fixture The force of the explosion, however took another direction, and but little damage was done to the pulpit. Six or seven pieces of the shell passed directly through the ceiling. Other pieces took a more horizontal direction, and did considerable damage to the seats. The clock was much injured, but whether by the explosion, or by other means, was not ascertained. The principal damage, was in the destruction of the glass,—nearly all the windows having been completely destroyed. The wall directly over the pulpit was defaced with drawing and writing of an insulting and indecent character. It is supposed that the cost of repairing the damage will be four or five hundred dollars.

We do not learn that any discovery has been made of the perpetrators of this outrage; and we are happy to understand that no suspicion whatever rests upon any of the students now connected with the University. There has been no recent expression of dissatisfaction and the students and the government seem to have gone on with perfect harmony. Whoever the perpetrator was, he must have had some acquaintance with the interior of the edifice.—It is supposed that he entered during the previous evening, while the lower halls and entrances were open, and secreted himself till the doors were closed, which was about nine o'clock—that he then entered the chapel by a door which was forced open, and there placed the shell and prepared the train which ignited its contents. It was a most attrocious piece of villainy. Had the explosion been retarded till seven o'clock, there would have been more than two hundred persons in the chapel—many of whom would probably have fallen a sacrifice to this unaccountable piece of wanton and malignant mischief.— *Boston Courier.*

At a meeting of the Undergraduates of Harvard University, held Feb. 6th, 1838, G W. Lippit was chosen Chairman, and S. E. Guild, Secretary.

The following preamble and resolutions were then adopted:

The Undergraduates of Harvard University, believing the idea to be current in the community, that they view with approbation, or at least with indifference, the late outrage committed in the Chapel, are desirous of making known their true feelings on the subject.

The aggravated nature of this offence seems to call for an open and decided disavowal, on the part of the students, of any sympathy with the perpetrator or perpetrators, this they consider as a duty, not only to themselves, but to all friends of the College, and lovers of good order.

Feeling a deep interest and a just pride in the welfare and good name of the institution with which they are connected, they would respectfully lay before the public the following resolutions:

Resolved, That the late outrage, so far from being agreeable to the feelings of the students, is sincerely condemned by them, as malicious and criminal.

Resolved, That whatever motives may have prompted the author or authors, they cannot palliate his or their guilt, or lessen our abhorrence of the deed.

Resolved, That the offence, reprehensible under any circumstances, is doubly so from the sacredness of the place in which it was perpetrated.

G. W. LIPPITT, Chairman.

S. E. GUILD, Secretary.

From Lower Canada.—The Sherbrooke (L. C.) Gazette of Feb 1, contains the following statements relative to the state of things in that province;

Rumors have been very actively circulated in Montreal among the lower classes, that Papineau was advancing to attack Canada at the head of 10,000 Americans, and that the country would be a prey to all the horrors of war. The consequence has been that many families are emigrating to the States with all their moveables. This fear is justly ridiculed by the Montreal papers.

Sir John Colborne is making every arrangement for the maintenance of tranquillity within the two Provinces. The several regiments now under his command, are spread over the country so as to keep up a ready and efficient communication with each other. In this Province, the whole country along the Richelieu, as far as the Province line, has numerous garrisons placed under the charge of efficient officers.

The regular army now in the Canadas consists of the 1st, 15th, 24th, 32d, 34th, 43d, 66th, 83d and 85th Regiments of the Line, a very large Brigade of Artillery fully prepared with ball, shells and rockets, independent of several corps of Cavalry, and Battalions of Militia on full pay, and several thousand Volunteers fully drilled and equipped serving gratuitously. The 65th Regiment has arrived at Halifax, from the West Indies, on its way to the Canadas, and late English papers state that the 68th, 70th and 93d, are under orders for this command.

Utica Rail Road.—The Locomotive engines on the Schenectady and Utica rail road, ran during the last year 150,000 miles. The number of passengers conveyed was 138,949, of whom 79,095 were conveyed through the whole road, and the amount of receipts for passengers was $315,361. The expenditures on account of transportation amounted to $117,396, on account of construction 93,554, balance $104,409.

The Rev. Dr Wainwright has resigned the Rectorship of the Trinity Church, Boston, and accepted an invitation to become an assistant minister of Trinity Church, New York. Immediately on accepting the invitation, Dr Wainwright entered on the duties of his new charge.

WARREN STREET CHAPEL.

The 13th Lecture will be delivered on Tuesday by Mr Fox, of Newburyport, at 7 o'clock, Subject—The Heirs of Henry VIII. Tickets may be had at the door.

MARRIAGES.

In this city, at Trinity Church, by Rev. Mr Watson, Henry R. Cleveland, Esq. to Miss Sarah P. daughter of the late James Perkins, Esq.

In this city, Mr John Hall to Miss Lydia A. S. Clifford; Mr Erastus E. Cole to Miss Harriet N. Whitcomb.

Mr Thomas Cunningham to Miss Mary Ann E. Foster.

In this city, Mr Daniel D. Wendall, of Portsmouth, N. H. to Miss Harriet E. Stanwood, of this city.

In Quincy, Mr William Arthur Sanford to Miss Sarah Sudbury.

In Greenfield, Mr Sylvester Judd Edwards, of New York, to Miss C. Augusta Phelps.

In Lynn, on Saturday evening, Mr Robert K. Porter, of this city, to Miss B. Burgoyne, of Dorchester.

In New York city, by Rev. Mr Martyn, of the Chatham street Chapel, Capt. Augustus Perry to Miss Eliza Endicott, both of Salem.

DEATHS.

On Saturday last, Miss Susan, daughter of Mr Moses Everett, 26.

In this city, Mrs Mary Taylor, 74; Mary Elizabeth, daughter of Rev. Dr Jenks, 19; Mr William Paul, 62, George Shattuck, youngest son of Mr William G. Ladd, 1 year.

In Roxbury, 24th ult. Mr William Williams, 78.

In Brighton, 6th inst., Mary, wife of the late Mr Edmund Winship, 69.

In Providence, 3d inst., Capt. Pardon Sheldon, 93 years.

In Beverly, Mr Isaac Crampesey, 72; Mrs Hannah Crampesey, his wife, 76—both within a few days of each other; widow Anna Foster, 73.

In Wrentham, of scarlet fever, Jan. 11th, Emily Caroline, 8; 24th, Albert Augustus, 3, and Feb. 1st, Silas Harrison, 16 years—only children of Silas P. and Caroline Fisher. Lovely and pleasant in their lives, and in their deaths scarce divided.

In Newport, R. I. 1st inst. John Williams, Esq. 78, a patriot of the revolution.

In Middlebury, Vt. 27th ult. of inflammation of the bowels, Edward Turner, A.M., Painter Professor of Mathematics and Natural Philosophy in Middlebury College, 41.

In Bangor, Capt. Nathaniel H. Downe.

Suddenly, 30th ult at his residence, in Bond street, New York, Capt. Thomas Barclay of the British Navy, in the 55th year of his age.

POPULAR RELIGIOUS BOOKS.—For Sale to the Trade and at retail.

Select Remains of Rev. Wm. Nevins, D. D. with a Memoir,
Practical Thoughts, by the late Dr Nevins of Baltimore,
Thoughts on Popery, by Dr Nevins,
Hints to Parents on the Early Religious Education of Children—by Gardiner Spring, D. D.
The Ministry we Need—by S. H. Cox, D. D.
The Lily of the Valley—by the author of 'Henry and his Bearer,'
Lights and Shadows of Christian Life—by W. C. Brownlee, D. D.
Christian Retirement, from the eighth London edition,
The Spirit of Holiness—by J. H. Evans, A. M.
Thoughts on Religious Education and Early Piety—by Rev. Wm. S. Plumer,
An Earnest Appeal to Christians on the duty of making Efforts and Sacrifices for the Conversion of the World,
Thoughts on Evangelizing the World—by Rev. S. H. Skinner,
Popery an Enemy to Liberty—by Wm. C. Brownlee, D. D.
The Museum; The Boy's Friend; Mary & Florence;
Missionary Remains, in Sketches of Evarts, Cornelius and Wisner—by Rev. Gardiner Spring, D. D.
Christian's Pocket Companion, from various authors,
Cause and Cure of Infidelity—by Rev. David Nelson,
Sermons, by Rev. Charles G. Finney, with portrait,
Prevailing Prayer—by Rev. C. G. Finney,
Early Piety—by Rev. Jacob Abbott,
Wild Flowers—by a Lady,
Sermons—by Rev. William Nevins, D. D.
Practical Religion—by Rev. John Woodbridge, D.D.
Narrative of Charles Ball:

'A book which is destined to be as famous as Robinson Crusoe, and far more useful.'—*Human Rights.*

'The narrative is of deep and occasionally harrowing interest.'—*Citizen.*

'It is one of the most interesting narratives which has come from our press.'—*N. Y. Evangelist.*

Christian Perfection—by Rev. John Wesley,
The Infant, a poem, in four books—by Rev. J. Mines,
Travels in Germany, Prussia and Switzerland—by Henry Hiestand,
Finney's Practical Lectures to Christians,
A new Tribute to the Memory of J. B. Taylor,
Autumn Leaves, a collection of Poetry,
The Advent, a Mystery—by Cox.

☞ The above works have all received the most unqualified approbatory notices from the best religious and other periodicals in the U. States, such as the Messenger, Evangelist, Observer, Com. Advertiser, Evening Star, American, New Yorker, Express, Baptist, &c. of New York, and others.

WEEKS, JORDAN & CO.
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NEW PERIODICAL.

THE PARLOR REVIEW, and Journal of Music, Literature, and the fine Arts. Intended to form each year a handsome Album, embeilished with Lithographs, engraved Music, &c. &c. Published every Saturday.

Music.—National Airs—New Songs, by the first composers—Ballads—Duets—Tyrolian Airs—Arabian, Grecian, Venetian and Spanish Songs—Variations of favorite themes—Rondeaus—Marches—Waltzes—Gallops—Quadrilles—Cotillions—Polonaises—Boleros—Fandangos, &c.

Literature and the Fine Arts.—Biographical Sketches of the most distinguished Artists; Original Articles; Poetry; Tales and Novels; passages from unpublished and new works; Memoirs and Travels; Critical Articles; European Correspondence; New Inventions; Musical News and Curiosities; Theatres; Fashions; Miscellanies; New Publications; Amusements, &c.

Embellishments.—Portraits of the most celebrated characters in Music, Literature, the Drama, &c.—Colored engravings of Fashions, Costumes, Caricatures, &c.

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Those who do not wish to pay the amount of subscription in advance, can receive the paper by the number, at the rate of 25 cents payable on delivery. Single numbers, 37 1-2 cents.

Each number is composed of—The Parlor Review, 4 pages in English; La Revue des Salons, 4 pages in French; 4 pages of engraved Music; A Lithograph or Engraving; A Cover, printed on colored paper.

Each volume, or 52 numbers, is composed of 208 pages English text; 208 pages French text; 208 pages Vocal and Instrumental Music; 52 Engravings or Lithographs; An engraved Title, &c.

Subscriptions received by WM. D. TICKNOR, Agent, corner of Washington and School streets

Persons residing at a distance wishing the work, will be supplied by transmitting the amount as above. feb 10

READINGS AND RECITATIONS AT THE TEMPLE.

MR RUSSELL will commence a course of READINGS and RECITATIONS, at the Temple, on the evening of Monday, the 12th inst. at 7 o'clock, to be continued weekly for four evenings.

The plan of the course embraces the Reading and Recitation of a selection of the most impressive passages of Shakspeare, Milton, Dryden, Young, Gray, Cowper, Scott, Byron, Campbell, Wordsworth, Coleridge, Bryant, &c.

Tickets for the course, at $1,—for single evenings 25 cents, may be obtained at the bookstore of W. D. Ticknor, corner of Washington and School Streets, or at the door of the Hall. f 10

Boston, February 5th, 1838.

TRACT NO. 125. This day published, 'The Nature, Reality, and Power of Christian Faith,' by Henry Ware, Jr. D. D. Published by JAMES MUNROE & CO. Agents of the American Unitarian Association. f 10

THE American Primary Spelling Book, 4th edition, also Sequel to the Spelling Book 3d edition. These works have been extensively introduced into Schools in various parts of New England and the Middle and Western States, and wherever used they receive the highest commendation from teachers and school committees. The testimonials to their excellence are numerous and decisive. Teachers and School Committees supplied gratuitously by the publishers, JAMES MUNROE & CO. 134 Washington street. f 10

BIBLE NEWS.

TWELVE copies are all that remain of the edition of Rev. Noah Worcester's *Bible News*—bound in cloth. They are for sale at the Subscriber's store, 134 Washington street. BENJ. H. GREENE. feb 3

SCHOOL FOR YOUNG LADIES, CAMBRIDGE.

THE Spring Quarter commences on Monday the 26th inst.

Number of Boarding scholars limited to twelve.

Refer to Sidney Willard, A. B. Muzzey, J. T. Buckingham, Chas. Everett, J. Livermore, R. M. Hodges, A. Rice,—*Trustees.*

D. MACK, *Principal.*
Cambridge, Dana House, Feb 3 4t

FRENCH COURSE. A complete course of French Instruction, for the use of Colleges and Schools; by F. M. I. Surault, French Instructor in Harvard University and the English Classical School in Boston. 4 vols. 12mo.

1. An easy Grammar of the French Language, 2d ed. 12mo.

2. New French Exercises, adapted to all French Grammars, but more particularly to that of the author, 2d ed., 12mo.

French Fables, with a Key, and a Treatise on Pronunciation for those who begin to read the French Language, 12mo.

4. French Questions, on Sir Walter Scott's Tales of a Grandfather, for the use of learners who are beginning to speak the French Language, 12mo.

Conversational Phrases and Dialogues, in French and English, compiled chiefly from the 18th and last Paris edition of Bellenger's Conversational Phrases, with many additions and corrections, 16mo. This course is used in Harvard University, in the High Schools in Boston, and very extensively in other Schools and Academies in the United States. The above is published and for sale by JAMES MUNROE & CO., Boston Bookstore, 134 Washington st. f 10

EMERSON'S PHI BETA KAPPA ORATION, 2d edition will be published in a few days, by JAMES MUNROE & CO., Boston Bookstore 134 Washington street. feb 10

LEILA; or the Siege of Granada—illustrated with 15 splendid engravings.

ETHEL CHURCHILL; or the Two Brides. By Miss Landon; in 2 vols. For sale at TICKNOR'S, Corner of Washington and School Sts. feb 10

POETRY.

To the Editor of the Christian Register.

Dear Sir.—The Register of the 13th ult., containing the touching appeal of the 'Lonely Orphan,' was placed in the hands of a female friend with a request to write a few lines on the subject. In compliance with that request she wrote the following, and before the beautiful effusion of Mrs Sigourney was published. They may not be unworthy of a place in your paper, and should they tend, in the slightest degree to soothe the loneliness of the orphan's heart, the desire of the writer will be gratified. May her young spirit be made glad, and tidings of her father's health and prosperity soon reach her abode.

Yours with respect, * *

TO MISS HARRIET F. BILLINGS.

BY ANNA MARIA PAINE.

Thy Father, child? and didst thou say
Thy dear loved Father's gone
Far from his little one away,
Nor comes at eve, or dawn?
That four long years you've sighed in vain
To hear his kindly voice,
And have one fond caress again
To make your heart rejoice?

How, ere he went, you grieved, and cried
'Dear Father, do not go
For, since my blessed mother died,
Oh, I do love you so;
There's none on earth can fill your place
Within my little heart'?
And then his tears fell on your face,
He felt 'twas sad to part?

And kneeling, prayed to God by thee,
Beseeching Him to bless,
And bring him back, again to be
His dear child's happiness?
And then did leave thee, for the land
Where grows the clustering vine,
Where gay flowers, in its breezes bland,
Their wreaths of beauty twine?

'When will he come again?' say'st thou?
Dear child, *I* may not know,
Or where he wanders, or e'en now
If he is here below.
But this, sweet one, *I* sure can tell,
That wheresoe'er he goes,
O'er mount, or stream, by hill or dell,
Thy Heavenly Father knows.

And if thou look'st to Him aright,
And, humbly trusting, pray,
He'll guide thee to him, where in light
Of a long, endless day,
Thou'lt see thy Father, and no more
Wilt sigh for him in vain.
Thy Mother, too, her death-sleep o'er,
Thou'lt know, and love again.

And *I* did lose a father too,
When at thy youthful days;
A mother's love, I *never* knew,
Or felt her kindly praise.
Yet, often in some stilly hour,
Tones, as of angels mild,
Breathe o'er my heart with soothing power,
'Thou'lt go to them, dear child;

Where in their blissful bowers above
No parting scenes are known;
Where hours go by on wings of love,
And joy is felt alone.
Thy Heavenly Father, too, whose care
Doth bless the orphan's way,
Parent and child shall worship there
Without the fear to stray.'

[From the Christian Keepsake, for 1838.]

A PARENT'S PRAYER.

BY REV. LEONARD WITHINGTON.

I.

At this hush'd hour, when all my children sleep,
Here, in thy presence, gracious God, I kneel;
And, while the tears of gratitude I weep,
Would pour the prayer which gratitude must feel;
Parental love! O set thy holy seal
On these soft hearts which thou to me hast sent;
Repel temptation, guard their better weal;
Be thy pure Spirit to their frailty lent,
And lead them in the path their infant Savior went.

II.

I ask not for them, eminence or wealth—
For these, in wisdom's view, are trifling toys;
But occupation, competence and health,
Thy love, thy presence, and the lasting joys
That flow therefrom; the passion which employs
The breasts of holy men; and thus to be
From all that taints, or darkens, or destroys
The strength of principle forever free;
This is the better boon, O God, I ask of thee.

III.

This world, I know, is but a narrow bridge,
And treacherous waters foam and roar below:
With feeble feet we walk the wooden ridge
Which creaks and shakes beneath us as we go;
Some fall by accident, and thousands throw
Their bodies headlong in the hungry stream;
Some sink by secret means, and never know
The hand which struck them from their transient dream,
Till wisdom wakes in death, and in despair they scream.

IV.

If these soft feet, which now these feathers press,
Are doom'd the path of ruin soon to tread;
If vice, concealed in her unspotted dress,
Is soon to lure to her polluted bed;—
If thy foreseeing eye discern'st a thread
Of sable guilt, impelling on their doom,
O spare them not—in mercy strike them dead;
Prepare for them an early, welcome tomb,
Nor for eternal blight, let my false blossoms bloom.

V.

But if some useful path before them lie,
Where they may walk obedient to thy laws:
Though never basking in Ambition's eye,
And pamper'd never with the world's applause;
Active yet humble; virtuous too; the cause
Of virtue in the dwellings where they dwell;
Still following where thy perfect Spirit draws;
Releasing others from the bands of hell;
If this be life, then let them longer live: 'tis well.

VI.

And teach me, Power Supreme, in their green days,
With meekest skill, thy lessons to impart,—
To shun the harlot, and to show the maze
Thro' which her honey'd accents reach the heart.
Help them to learn, without the bitter smart
Of bad experience, vices to decline;
From treachery, falsehood, knavery may they start
As from a hidden snake; from lust and wine—
From all the guilty pangs with which low scenes combine.

VII.

How soft their sleep! what innocent repose
Rests on those eyes from older sorrows free!
Sweet babes! the curtain I would not unclose
Which wraps the future from your minds and me:
But, Heavenly Father, leaving them with thee—
Whether or high or low may be their lot—
early death, or life await them,—be
Their Guardian, Savior, Guide; and bless the spot
Where they shall live or die till death forsake them not!

VIII.

Though Persecution's arches o'er them spread,
Or sickness undermine, consuming slow;
Though they should lead the life their Savior led,
And his deep poverty be doom'd to know;
Wherever thou shalt order, let them go;
I give them up to thee—they are not mine:
And I could call the swiftest winds to blow
To bear them from me to the Pole or Line,
To distant lands to plant the Gospel's bleeding shrine.

IX.

When as a scroll these heavens pass away,
When the cold grave shall offer up its trust,
When seas shall burn, and the last, dreadful day,
Restores the spirit to its scatter'd dust;
Then, thou most Merciful, as well as Just,
Let not my eye, when elements are toss'd
In wild confusion, see the darkest, worst
Of painful sights that ever parent cross'd—
Hear my sad, earnest prayer, and let not *mine* be lost!

Newbury, Mass.

MISCELLANEOUS.

[From Blackwood's 'World we Live in.']

RAIL ROADS AND STEAM BOATS.

It might be a curious speculation to inquire into the probable effects of the rail road system on mankind. Certainly no system ever became so popular, and so suddenly and so widely popular. France has begun to fling out those gigantic arms of communication over her noble country. Belgium exults in the commencement of a web of rail roads, in which it expects to catch all the stray dollars and centimes of the Continent. The transit from Ostend to the Rhine will, in the course of a year or two, be an affair of a couple of hours. Germany is shaking off her sleep, her blacksmiths are lighting their Hercynian forges, and from the mountains of the Hartz to the Tyrol, huge men, with antediluvian visages and Cyclopean arms, are hammering at iron wedges, rails, and gear for 'fire horses.' Prussia is laying down rail roads from her capital to France, to Poland, and to Austria. The puzzling question of her politicians being, whether she thus invites invasion, or promotes defence. But politicians are blockheads on all matters of common sense; and of all blockheads, the German politician is the most profound, headstrong and hopeless. The merchant, the traveller, and the tinker know better things. They could tell them, that the roughest of royal rough-riders, was never able to whip and spur either Frenchman, Belgian, Prussian, or Austrian into belligerency, more than fifty years out of every hundred. But, thanks to the growing common-sense of mankind, they never will be able to do even this again, and that the world are beginning to discover that fifty years of victory are not worth one year of peace. In short, the world is evidently become a buying and selling world, a vast spinning and weaving community, a vast aggregate of hands and heads, busy about the main chance, and much more inclined to eat, drink, and be happy, than to burn each other's warehouses, or blow out each other's brains. That war will never cease out of the world, is a theorem founded on the fact that the countless majority of mankind have a strong tendency to be fools; but we may establish another theorem, that the more difficult it is to make war, the less likely it is to be made. The more mechanical dexterity, personal ingenuity, and natural expense that is required to make war, the more will success be out of the power of brute force, and the more in the power of intellectual superiority. Let war come to a conflict of steam-engines, and all the barbarian rabble of the world, Turks and Tartars, Arabs and Indians, Africans and Chinese, must obviously be out of the question at once. They may massacre each other, but they must fly from the master of the mechanics. All the half barbarians, Russian, Greek, Pole, Swede, and Austrian, must make the attempt only to be shattered, and Field-Marshal Stephenson, with his squadron of fire horses, galloping at the rate of eighty miles an hour, must consume their battalia with the breadth of his nostrils. Thus England, instead of feeling alarmed at the sudden passion of foreigners for mechanism, should rejoice to see the passion spreading, should encourage them to throw all their powers into mechanical rivalry, and exult in every railroad that shoots its serpent line among the hills and valleys of the Continent, and hail the smoke of every steam engine that trails its murky line along its sky, as not merely an emblem, but an instrument of their own superiority. Mechanism, the great power of art, is as exhaustless as any of the great powers of Nature, for it is only the exhaustless vigor of intellect combining with and commanding the secrets of nature. Ten thousand years might roll on, and every year see a new advance of every kingdom of Europe in invention, and England keeping ahead of them all, and, like one of her own engines, showing her speed by the sparks that lighten the road behind. The steam-engine, in its effective state, is but little more than half a century old, for its invention, in the time of Charles II., left it for upwards of half a century little more than a toy. In half a century more, its present perfection may be looked upon as little else than that of an ingenious plaything. It is scarcely ten years since the steamboat ventured to sea. Thirty years ago the late Lord Stanhope was laughed at by all London for his attempt to swim the steamboat from London Bridge to Greenwich. It now dashes from the Tower to Constantinople; or shoots down the Red Sea, fights the monsoon on its own ground; sweeps to Bombay, Ceylon, and Bengal, and astonishes the Mogul and the Emperor of China, the same morning, with the month's newspaper from London. The railway, in its present power, is not ten years old, yet is already spreading, not merely over Europe, but over the vast savannahs of the New World. What will all this come to in the next fifty years? What must be the effects of this gigantic strider over the ways of this world! What the mighty influence of that mutual communication which, even in its feeblest state, has been in every age the grand instrument of civilization! Throw down the smallest barrier between two nations, and from that hour both become more civilized. Open the close shut coast of China or Japan to mankind, and from that hour the condition of the people will be in progress of improvement. The barbarian and the despot hate the stranger. Yet, for the fullest civilization, freedom, and enjoyment of which earth is capable, the one thing needful is the fullest intercourse of nation with nation, and of man with man. The European passion for the railroad is certainly one of the most singular as it is one of the most cheering characteristics of the age. Like all instruments of national power, it may be made an instrument of national evil. It may give additional strength to the tyrannical, and accumulate force against the weak, pour resistless invasion against the unprepared, and smite the helpless with unexampled rapidity of ruin. But its faculties are made for peace, its tendency is to make nations feel the value of peace; and unless some other magnificent invention shall come to supersede its use, and obliterate the memory of its services, we cannot suffer ourselves to doubt that the whole system which is now in the course of adoption with such ardor throughout Europe, will yet be acknowledged as having given the mightiest propulsion to the general improvement of mankind.

[From the Canton Register.]

CHINESE RULES OF CONDUCT.

The man who is most clever, most ingenious, and most likely to succeed, is he who best knows how to assume patience in adversity. Among that kind of people whom indigence hath reduced to render you the meanest services, have sprung up heroes of the first rank; our fathers have seen them; and we see the same in our days.

A sage ought to be a living instruction to the common class of men; there should appear nothing frivolous in his discourse, nothing irregular in his conduct, and his actions should be always conformable to the law of heaven. It is not for the valley alone in which it grows that the flower *Lan* is so beautiful and fragrant. It is not for yourself alone that you ought to acquire wisdom.

If the father of a family bathe every day, his children will be skilful swimmers. If the father steal melons or fruits, his sons will be assassins and incendiaries. One is apt to spare a child, and laugh at his faults, instead of correcting them; it is pretended he is still young, and while this is incessantly said and repeated, the child grows up, he is now a great boy and becomes your punishment. People torment and afflict themselves when they have no children, and yet they frequently suffer much more when they have them.

How hard is it to escape a bad character? It is still more difficult to deserve general esteem and approbation.

Be not too eager and lively, have no precipitation in your words and in your motions; he who is least pressing often arrives first at the goal; too much vivacity only serves to perplex affairs. When one swallows whole morsels, one is liable to cast them up; when one runs too fast, one is liable to fall headlong to the ground.

What end do you think can be answered by that blunt and haughty air, which distinguishes you? Be good and severe at the same time, eternal peace shall reign in your family. Put a seal upon your mouth, and guard your heart as you would guard the walls of a city. Above all do not become a relater of false reports, nor of all you hear said at random.

Suffer not yourself to be hurried away by excess of joy for any unforeseen good luck. Be always equal and cool at either fortune. You are newly admitted to the learned degree of Bachelor; your name is among the first of those that are posted up: you are no longer master of yourself. It happens afterwards that in the distribution of dignities they pass you by, you are disconsolate; vexation and sorrow prey upon and devour you; had you been less elated with joy, you would have been less overwhelmed with grief.

Study, science and virtue, make whole families shine; application and economy serve to govern them; complaisance and pacific disposition, to keep them united; tranquillity and conformity to reason, to preserve them. A man who hath neither equity, application, nor politeness, is a savage beast, whose head is covered with a bonnet.

However dexterous a man may be, whatever service he may have performed, if he is vain enough to make it the subject of his conversation, if there escape a single word in his own praise, it is all over with him, he loses all the merit of it. If, on the contrary, he chance to fall into any fault, and do but acknowledge it and humble himself, his fault is repaired.

The greatest part of the evils, which are felt in old age, often flow from the excesses that have been indulged in the vigor of life. One may still with more truth assert that the afflictions of the mind and the achings of the heart, have taken root in the time of prosperity.

If to a beautiful countenance you apply a caustic of mugwort, the scar will forever be seen; in like manner, a black spot upon a white habit will last as long as the habit.

ANCIENT AND IMPORTANT DOCUMENT.

A memorial sent to Congress in 1790 by the College of Physicians in Philadelphia. This memorial settles the point that the men who lived in those days of our government, and well understood the spirit and meaning of the constitution, and the powers it conferred upon Congress, believed that it gave to the National Legislature the full right to protect the people against all the evils which flow from the manufacture and sale of intoxicating drinks.

1st CONGRESS. No. 16. 3d SECTION.

Deleterious Effects of Distilled Spirits on the Human system. Communicated to the Senate, Dec. 29, 1790.

To the Senate and House of Representatives in Congress assembled: the Memorial of the College of Physicians of the City of Philadelphia, respectfully showeth:

That they have seen with great pleasure the operation of a National Government, which has established order in the United States.

They rejoice to find amongst the powers which belong to this government, that of restraining, by certain duties, the consumption of distilled spirits in our country. It belongs more peculiarly to men of other professions to enumerate the pernicious effects of those liquors upon morals and manners. Your memoralist will only remark, that a great proportion of the most obstinate, painful, and mortal disorders which affect the human body are produced by distilled spirits; they are not only destructive to health and life, but they impair the faculties of the mind, and thereby tend equally to dishonor our character as a nation, and to degrade our species as intelligent beings.

Your memoralists have no doubt that the rumor of a plague, or any other pestilential disorder, which might sweep away thousands of their fellow citizens, would produce the most rigorous and effectual measures in our government to prevent or subdue it.

Your memoralists can see no just cause why the more certain and extensive ravages of distilled spirits upon human life should not be guarded against with corresponding vigilence and exertions by the present rulers of the U. States.

Your memoralists beg leave to add further, that the habitual use of distilled spirits, in any case whatever, is wholly unnecessary; that they neither fortify the body against the morbid effects of heat or cold, nor render labor more easy nor more productive; and there are many articles of diet and drink, which are not only safe and salutary, but preferable to distilled spirits, for the above mentioned purpose.

Your memoralists have beheld with regret the feeble influences of reason and religion in restraining the evils which they have enumerated. They centre their hopes, therefore, of an efficient remedy for them, in the wisdom and power of the Legislature of the United States; and in behalf of the interests of humanity, to which their profession is closely allied, they thus publicly entreat Congress, by their obligations to protect the lives of their constituents, and by their regard to the character of our nation, and to the rank of our species in the scale of beings, to impose such heavy duties upon distilled spirits as shall effectually restrain their intemperate use in our country.

Signed by order of the College.

JOHN REDMAN, President.

Attest,—SAM'L P. GRIFFITHS, Sec'y.

Philadelphia, Dec. 27*th.* 1790.

PATRICK HENRY.—A friend who visited this celebrated man not long before his death, found him engaged in reading his Bible: 'Here,' said he, holding it up, 'is a book worth more than all the other books that ever were printed; yet it is my misfortune never to have found time to read it with the proper attention and feeling till lately. I trust in the mercy of God that it is not yet too late.' Thus a friend of Mr Henry's writes respecting him. Mr Henry in a letter to his daughter says, 'Amongst other strange things said of me, I hear it said by the deists, that I am one of their number; and indeed, that some good people think that I am no Christian. This thought gives me much more pain than the appellation of Tory, because I think religion of infinitely higher importance than politics; and I find much cause to reproach myself that I have lived so long, and have given no decided and public proofs of my being a Christian.'

The Elysian Fields of Antiquity.—'The name is derived from Λυσις, a dissolution of the soul from the body—(it may rather mean a state of release or liberty) Plato places them in the firmament, full of all delights that can be imagined. Others place them in the hollow sphere of the moon, when the air is pure and undisturbed. Of this opinion, Lucan seemed to be. Homer says, that the Elysian fields are in the farthest parts of Spain, whence the favonian winds blow.' Ludov. Vives.

The Planet, or Evening Star, Venus.—It is stated by Varro, that in this bright star called by the Ancients, Hesperus, (or Vesper) evening star, there was an astonishing change of color, magnitude, figure, and motion: the like never was before or since—and it is said by Adrastus Cyzicenus and Dion Neapolites, two famous astronomers, to have happened in the reign of Ogyges.

This made a sad disturbance in the rules of the Astrologians (if any were then) when they durst affirm that there never was and never would be any such change as this of Venus was. So says Augustine, de Civitate Dei. Lib 21, chap 8.

Hindoo mode of detecting Thieves.—In India, according to the Asiatic Journal, a common ordeal in cases of theft, is to cause the suspected parties to chew rice, an operation which, however easy to those who have nothing to fear, becomes difficult to the conscious delinquent, whose mouth, parched and dry, refuses its function, and upon examination the rice is found whole. Another plan is to rub the upper stone of a mill with assafoetida, the stone being so placed as to appear suspended in the air. The persons implicated are obliged to go one by one into the apartment and touch this stone all being assured that it will fall and entrap the head of the guilty person, consequently the thief takes care not to touch it, and the operator having smelt the heads of the whole number, easily selects that which has committed the theft.

A small vessel was lost, a few days since, near Havre, when the captain and a boy perished. Since then the widow of the former has afforded a most distressing spectacle; she wanders on the shore, clinging to each morsel of the wreck she can find, and crying out in despair for her husband.

A poor man was buried beneath an avalanche on the 19th of November, near the Pont du Diable, Mont Saint Gothard. Although 70 strong-bodied men worked for his release all that day, they did not rescue him till after he had been imprisoned in the ice and snow, fortunately without serious injury, for more than 21 hours.

[From late Canton papers.]

Dreadful Fire at Surat. The late destructive fire at Surat commenced on Monday afternoon, the 24th of April, in the house of a Parsee, which had been accidentally set on fire by boiling pitch or dammer, which ignited. To whatever cause its origin may be attributed, it appears that in consequence of the difficulty in obtaining water it was at first much neglected. A fresh northerly breeze was blowing at the time, the flames spread rapidly, and shortly after sunset exhibited a fearful extent and strength of fire. The wind in the evening decreased, but the fire was augmented, and the vast volume of dense smoke which rose in enormous masses, was brilliant with the intensely fierce flame. In some of the narrow streets, crowded with fine spacious houses, the fire acquired a force past all endurance or description. The fire was so fierce, the heat so intense, the volume of flame so vast, that nothing escaped. In its progress, the flame, as it were, licked up every thing Walls fell in, and, when the fire continued with such strength, every thing was levelled with the ground. The heat and dryness of the season aided the combustion, and the conflagration was soon beyond the power of man to control. All night the fire raged fierce, and within a few hours from its commencement must have covered, it is stated, an area of three miles, shifting its course as the wind varied. After an interval of calm, just at daylight, on Tuesday, a breeze suddenly sprung up from about S. W. and directed the fire up a new column of buildings, and it raged the whole of Tuesday in the same awful manner as before. Many of the poor inhabitants, who had removed their property to distant places of fancied safety, from which the fire had passed away, were surprised by a return there of the conflagration, and lost their all. At 2, P. M. on Tuesday it was at its height. It then reached one of the city gates, which was destroyed, and the timbers which supported the road being burned, the bridge fell in.

In the quarter of the city inhabited chiefly by people of the Borse Caste, there was one entrance only from the street to the houses they inhabit. All the men had left their homes to aid in extinguishing the fire, which did not then appear likely to reach this quarter. This it unfortunately afterward did, and before they could return the only outlet was enveloped in flames, and numbers of helpless women and children perished, and the property was all destroyed. Some Borsas are said to have taken refuge in one of their *murjeeds*, where, it being entirely built of stones, they fancied themselves secure with their families and the little property they carried with them. Surrounded eventually by the fire, however, the building became so heated, the inmates were scorched to death, and all perished, literally baked as it were in an oven.

Corpses were discovered in such a position as to indicate that the parties had perished in the very act of escaping, with money and gold, and silver ornaments found in their hands. The loss of life has been immense, and as far as has yet been reported, no less than 500 are stated to have perished. Great numbers of cattle likewise have been burnt, and the whole scene is one of widespread ruin and desolation.

The number of houses destroyed is said to be upward of 6000, and from the dense population Surat contains, some faint idea of the misery and wretched state of the poor inhabitants may be conceived; most of them are left without food or shelter, and life has been preserved to sink under famine and want. Whole families have been dispersed, and parents are seeking their children and children their natural protectors; so that, beside being deprived of all the property they possessed, numbers have to bewail the loss of their nearest and dearest relatives.

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